English Translation of Sunan An-Nasâ'i

English
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Sunan An-Nasâ'i

Compiled by:
Imâm Hâfiz Abû Abdur Rahmân
Ahmad bin Shu'aib bin 'Ali An-Nasâ'i

Volume 6

From Hadith no. 4988 to 5761

Ahâdith edited & referenced by:
Hâfiz Abû Tâhir Zubair 'Alî Za'î

Translated by:
Nâsiruddin al-Khattâb (Canada)

Final review by:
Abû Khaliyl (USA)

سنن النسائي

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the Most Gracious, the Most Merciful

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Contents

47. The Book Of Faith And Its Signs

48.The Book Of Adornment, From *As-Sunan*48

The Book Of Adornment From *Al-Mujtaba*

49. The Book Of The Etiquette Of Judges

The Book Of Seeking Refuge With Allâh

51. The Book Of Drinks

In the Name of Allâh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

47. The Book Of Faith And Its Signs

(المعجم ٤٧) - كِتَابُ الإِيمَانِ وَشَرَائِعِهِ (التحفة ٣٠)

Comments:

Lexically the term *imân* is formed from (*Amuna*). And the term *Amuna* signifies to make free from fear. But generally this expression is used to mean to believe, to accept or to testify. In the Glorious Qur'ân and the *Ḥadîth* or the Traditions, the terms *Imân* and Islam are generally used synonymously. But sometimes distinction is made between them from lexical point of view. 'Say: You believe not (*lam tu'minū*), but say: We have submitted (*Aslamnā*)' (49:14). Here the term Islam stands for apparent obedience and *Imân* for the faith in the heart. According to the majority of the people of knowledge among Companions of the Prophet ﷺ and the followers, *Imân* is affirmation with the tongue, testification with heart and action by limbs of the body. Concisely, statement and action is called *Imân* (Faith), because attestation (*Tasdîq*) which translates into action is in reality the action of the heart. Likewise, according to the people of the Sunnah, *Imân* continues to increase or decrease due to various causes. The people of the Sunnah do not exclude anyone who testified to Islam from the fold of Islam due to their sin while the Mu'tazilah and the Khawarij do exclude them from Faith. The *Jahmiyyah* and the *Murjiah* do not reckon action as necessary. According to them, only testification is enough.

Chapter 1. Mentioning The Best Of Deeds

(المعجم ١) - ذِكْرُ أَفْضَلِ الأَعْمَالِ (التحفة ١)

4988 It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked: "Which deed is best?" "He said: Faith in Allâh and His Messenger." (***Ṣaḥîḥ***)

٤٩٨٨ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ ابْنُ شُعَيْبٍ مِنْ لَفْظِهِ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الإِيمَانُ بِاللّٰهِ وَرَسُولِهِ».

تخريج: أخرجه البخاري، الإيمان، باب من قال: إن الإيمان هو العمل ... إلخ، ح:٢٦، ومسلم، الإيمان، باب بيان كون الإيمان بالله تعالى أفضل الأعمال، ح:٨٣ من حديث إبراهيم بن سعد به.

Comments:

This Faith is the root of action, without which the tree of Faith and Islam cannot be visualized at all; and without it no good action gives any benefit. When this Faith exists, one's entrance into Paradise is absolute, or after undergoing punishment. In this narration, Faith has been stipulated as action. This corroborates the statement that actions are part of Faith.

4989. It was narrated from 'Abdullâh bin Hubshî Al-Khath'amî that the Prophet ﷺ was asked: "Which deed is best?" He said: "Faith in which there is no doubt, *Jihâd* in which there is no *Ghulûl*,[1] and *Hajjatun Mabrûr*."[2] (***Hasan***)

٤٩٨٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ عَنْ عَلِيٍّ الْأَزْدِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ حُبْشِيٍّ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ فَقَالَ: «إِيمَانٌ لَا شَكَّ فِيهِ، وَجِهَادٌ لَا غُلُولَ فِيهِ، وَحَجَّةٌ مَبْرُورَةٌ».

تخريج: [إسناده حسن] تقدم، ح: ٢٥٢٧.

Comments:

1. So to speak, the real eminence resides in sincerity; in whatever thing it might be whether it is in striving in the way of Allâh, or in the acts of Pilgrimage.
2. In response to the question concerning the most meritorious act, various narrations have come. Reconciliation between them is: Allâh's Messenger ﷺ has responded in accordance with the conditions and keeping in view the questioner. In certain circumstances, some particular deed is supremely meritorious, in some other condition another! In the same manner, for one person, a particular deed is meritorious, for someone else, another.

Chapter 2. The Taste Of Faith

(المعجم ٢) - طَعْمُ الْإِيمَانِ (التحفة ٢)

4990. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'There are three things, whoever attains them will find therein the sweetness of faith: When Allâh, the Mighty and Sublime, and His Messenger are

٤٩٩٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ

[1] Goods pilfered from the spoils of war prior to them be presented to the commander for proper distribution.

[2] The accepted *Hajj*, or, the *Hajj* free of sin. This narration appeared in a more complete form under No. 2527.

dearer to him than all else; when he loves for the sake of Allâh and hates for the sake of Allâh; and when a huge fire be lit and he fall into it, than associate anything with Allâh.'" (*Sahîh*)

الْإِيمَانِ وَطَعْمَهُ أَنْ يَكُونَ اللهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ فِي اللهِ وَأَنْ يُبْغِضَ فِي اللهِ، وَأَنْ تُوقَدَ نَارٌ عَظِيمَةٌ فَيَقَعُ فِيهَا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُشْرِكَ بِاللَّهِ شَيْئًا».

تخريج: [صحيح] أخرجه أحمد: ٣/٢٠٧، ٢٧٨ من حديث منصور به، وسنده حسن، وللحديث طرق كثيرة جدًّا، انظر الحديث الآتي.

Comments:

When man's Faith deepens, he feels delight in the works of Faith, as common people feel delight in eating, drinking, and other pursuits of merrymaking. And he considers himself fortunate on account of his Faith. But this is a lofty station.

Chapter 3. The Sweetness Of Faith

(المعجم ٣) - حَلَاوَةُ الْإِيمَانِ (التحفة ٣)

4991. It was narrated that Qatâdah said: "I heard Anas bin Mâlik narrating that the Prophet ﷺ said: 'There are three things, whoever attains them will find therein the sweetness of faith: When he loves a person, and only loves him for the sake of Allâh; when Allâh and His Messenger are dearer to him than all else; and when he would prefer to be thrown into the fire rather to go back to the disbelief from which Allâh has saved him.'" (*Sahîh*)

٤٩٩١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ، مَنْ أَحَبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ عَزَّ وَجَلَّ، وَمَنْ كَانَ اللهُ [عَزَّ وَجَلَّ] وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُقْذَفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ».

تخريج: أخرجه البخاري، الإيمان، باب من كره أن يعود في الكفر كما يكره ... إلخ، ح: ٢١، ومسلم، الإيمان، باب بيان خصال من اتصف بهن وجد حلاوة الإيمان، ح: ٤٣/٦٨ من حديث شعبة به.

Chapter 4. The Sweetness Of Islam

(المعجم ٤) - حَلَاوَةُ الْإِسْلَامِ (التحفة ٤)

4992. It was narrated from Anas that the Prophet ﷺ said: "There are three things, whoever attains

٤٩٩٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنِ

النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِسْلَامِ، مَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَرْجِعَ إِلَى الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ».

them will find therein the sweetness of Islam: When Allâh and His Messenger are dearer to him than all else; when he loves a person and only loves him for the sake of Allâh; and when he would hate to go back to disbelief as much as he would hate to be thrown into the fire." (*Ṣaḥîḥ*)

تخريج: [صحيح] ❊ إسماعيل هو ابن جعفر، وللحديث شواهد، انظر الحديث السابق.

Comments:

It has preceded that Islam and *Imân* are often used for the same meaning. This narration also corroborates it. In the previous narrations, Faith was used, in this Tradition the same attributes have been mentioned as being the cause of the sweetness of Islam.

Chapter 5. Islam's Description

(المعجم ٥) - بَابُ نَعْتِ الإِسْلَامِ

(التحفة ٥)

٤٩٩٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا كَهْمَسُ ابْنُ الْحَسَنِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمُرَ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى رَسُولِ اللهِ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ قَالَ: «أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ

4993. 'Abdullâh bin 'Umar said: "Umar bin Al-Khaṭṭâb told me: 'While we were with the Messenger of Allâh ﷺ one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came and sat before the Messenger of Allâh ﷺ, putting his knees against his, and placing his hands on his thighs, then he said: "O Muḥammad, tell me about Islam." He said: "It is to bear witness that there is none worthy of worship except Allâh and that Muḥammad is the Messenger of Allâh, to establish the *Ṣalâh*, to give *Zakâh*, to fast Ramaḍân, and to perform *Ḥajj* to the House if you are able to

bear the journey." He said: "You have spoken the truth." And we were amazed by his asking him, and then saying, "You have spoken the truth". Then he said: "Tell me about Faith." He said: "It is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad." He said: "You have spoken the truth." He said: "Tell me about *Al-Iḥsân*." He said: "It is to worship Allâh as if you can see Him, for although you cannot see Him, He can see you." He said: "Tell me about the Hour." He said: "The one who is asked about it does not know more about it than the one who is asking." He said: "Then tell me about its signs." He said: "When a slave woman gives birth to her mistress, when you see the barefoot, naked, destitute shepherds competing in making tall buildings."' 'Umar said: 'Three (days) passed, then the Messenger of Allâh ﷺ said to me: "O 'Umar, do you know who the questioner was?" I said: "Allâh and His Messenger know best." He said: "That was Jibrîl, peace be upon him, who came to you to teach you your religion." (*Ṣaḥîḥ*)

إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ، فَعَجِبْنَا إِلَيْهِ يَسْأَلُهُ وَيُصَدِّقُهُ، ثُمَّ قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ [أَمَارَاتِهَا]؟ قَالَ: «أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ» قَالَ عُمَرُ: فَلَبِثْتُ ثَلَاثًا ثُمَّ قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عُمَرُ! هَلْ تَدْرِي مَنِ السَّائِلُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ أَتَاكُمْ لِيُعَلِّمَكُمْ أَمْرَ دِينِكُمْ».

تخريج: أخرجه مسلم، الإيمان، باب بيان الإيمان والإسلام والإحسان ووجوب الإيمان . . . إلخ، ح:٨/ ١ من حديث كهمس به.

Comments:

1. 'A man appeared before us': means he was not seen coming from a distance. We saw him close by. Moreover, from his hair and attire, one could presume that he had emerged from his house, having taken a fresh bath. But no one recognized him either. So to say, he looked like a wayfarer.

2. 'He sat': means he sat down before the Prophet ﷺ as disciples sit before their mentors, folding his legs at the knees.
3. 'We were amazed': because one's asking is the evidence that one is unaware of that thing, but if he affirms or bears witness to it, it assuredly reveals he is learned or erudite. In actuality, he maintained vagueness in all his affairs which caused amazement.
4. 'Does not know more' means I do not possess more knowledge concerning the Day of Judgment than you, or the one being asked does not know more than the one who is asking about the Day of Judgment. The meaning is no one knows about the time of the appearance of the Day of Judgment.

Chapter 6. Description Of Faith And Islam

(المعجم ٦) - صِفَةُ الإِيمَانِ وَالإِسْلَامِ (التحفة ٦)

4994. It was narrated that Abû Hurairah and Abû Dharr said: "The Messenger of Allâh ﷺ would sit among his Companions and if a stranger came, he would not know which of them was he (the Prophet ﷺ) until he asked. So we suggested to the Messenger of Allâh ﷺ that we should make a dais for him so that any stranger would know him if he came to him. So we built for him a bench made of clay on which he used to sit. (One day) we were sitting and the Messenger of Allâh ﷺ was sitting in his spot, when a man came along who was the most handsome and good-smelling of all people, and it was as if no dirt had ever touched his garments. He came near the edge of the rug and greeted him, saying: 'Peace be upon you, O Muhammad!' He returned the greeting, and he said: 'Shall I come closer, O Muhammad?' He came a little closer, and he kept telling him to come closer, until he put his hands

٤٩٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي ذَرٍّ قَالَا: كَانَ رَسُولُ اللهِ ﷺ يَجْلِسُ بَيْنَ ظَهْرَانَيْ أَصْحَابِهِ، فَيَجِيءُ الْغَرِيبُ فَلَا يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ، فَطَلَبْنَا إِلَى رَسُولِ اللهِ ﷺ أَنْ نَجْعَلَ لَهُ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ، فَبَنَيْنَا لَهُ دُكَّانًا مِنْ طِينٍ كَانَ يَجْلِسُ عَلَيْهِ، وَإِنَّا لَجُلُوسٌ وَرَسُولُ اللهِ ﷺ فِي مَجْلِسِهِ، إِذْ أَقْبَلَ رَجُلٌ أَحْسَنُ النَّاسِ وَجْهًا، وَأَطْيَبُ النَّاسِ رِيحًا، كَأَنَّ ثِيَابَهُ لَمْ يَمَسَّهَا دَنَسٌ، حَتَّى سَلَّمَ فِي طَرَفِ الْبِسَاطِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ! فَرَدَّ عَلَيْهِ السَّلَامَ قَالَ: أَدْنُو يَا مُحَمَّدُ! قَالَ: ادْنُهْ، فَمَا زَالَ يَقُولُ: أَدْنُو مِرَارًا، وَيَقُولُ لَهُ: ادْنُ حَتَّى وَضَعَ يَدَهُ عَلَى رُكْبَتَيْ رَسُولِ اللهِ ﷺ، قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تَعْبُدَ اللهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ،

on the knees of the Messenger of Allâh ﷺ. He said: 'O Muḥammad, tell me, what is Islam?' He said: 'Islam means to worship Allâh and not associate anything with Him; to establish *Ṣalâh*, to pay *Zakâh*, to perform *Ḥajj* to the House, and to fast Ramaḍân.' He said: 'If I do that, will I have submitted (be a Muslim)?' He said: 'Yes.' He said: 'You have spoken the truth.' When we heard the man say, 'You have spoken the truth,' we found it odd. He said: 'O Muḥammad, tell me, what is faith?' He said: 'To believe in Allâh, His Angels, the Book, the Prophets, and to believe in the Divine Decree.' He said: 'If I do that, will I have believed?' The Messenger of Allâh ﷺ said: 'Yes.' He said: 'You have spoken the truth.' He said: 'O Muḥammad, tell me, what is *Al-Iḥsân*?' He said: 'To worship Allâh as if you can see Him, for although you cannot see Him, He can see you.' He said: 'You have spoken the truth.' He said: 'O Muḥammad, tell me about the Hour.' He lowered his head and did not answer. Then he repeated the question, and he did not answer. Then he repeated the question (a third time) and he did not answer. Then he raised his head and said: 'The one who is being asked does not know more than the one who is asking. But it has signs, by which it may be known. When you see the herdsmen competing in building

وَتَصُومَ رَمَضَانَ». قَالَ: إِذَا فَعَلْتُ ذٰلِكَ فَقَدْ أَسْلَمْتُ؟ قَالَ: «نَعَمْ». قَالَ: صَدَقْتَ. فَلَمَّا سَمِعْنَا قَوْلَ الرَّجُلِ صَدَقْتَ أَنْكَرْنَاهُ قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ بِاللّٰهِ، وَمَلَائِكَتِهِ، وَالْكِتَابِ، وَالنَّبِيِّينَ، وَتُؤْمِنُ بِالْقَدَرِ» قَالَ: فَإِذَا فَعَلْتُ ذٰلِكَ فَقَدْ آمَنْتُ؟ قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ» قَالَ: صَدَقْتَ قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: صَدَقْتَ. قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي مَتَى السَّاعَةُ؟ قَالَ: فَنَكَسَ فَلَمْ يُجِبْهُ شَيْئًا، ثُمَّ أَعَادَ فَلَمْ يُجِبْهُ شَيْئًا، ثُمَّ أَعَادَ فَلَمْ يُجِبْهُ شَيْئًا، وَرَفَعَ رَأْسَهُ فَقَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ لَهَا عَلَامَاتٌ تُعْرَفُ بِهَا، إِذَا رَأَيْتَ الرِّعَاءَ الْبُهْمَ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، وَرَأَيْتَ الْحُفَاةَ الْعُرَاةَ مُلُوكَ الْأَرْضِ، وَرَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا، خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللهُ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ إِلَى قَوْلِهِ ﴿إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ﴾ [لقمان: ٣٤]» ثُمَّ قَالَ: «لَا وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ! هُدًى وَبَشِيرًا، مَا كُنْتُ بِأَعْلَمَ بِهِ مِنْ رَجُلٍ مِنْكُمْ، وَإِنَّهُ لَجِبْرِيلُ عَلَيْهِ السَّلَامُ نَزَلَ فِي صُورَةِ دِحْيَةَ الْكَلْبِيِّ».

tall buildings, when you see the barefoot and naked ruling the Earth, when you see a woman giving birth to her mistress. Five things which no one knows except Allâh. Verily, Allâh, with Him (alone) is the knowledge of the Hour up to His saying: 'Verily, Allâh is All-Knower, All-Aware (of things).'[1] Then he said: 'No, by the One who sent Muḥammad with the truth, with guidance and glad tidings, I did not know him more than any man among you. That was Jibrîl, peace be upon you, who came down in the form of *Diḥyah Al-Kalbî*.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب: في القدر، ح:٤٦٩٨ من حديث جرير بن عبدالحميد به، وأصله في صحيح مسلم، الإيمان، باب الإيمان، ماهو؟ وبيان خصاله، وغيره * أبو فروة هو الهمداني: عروة بن الحارث.

Comments:

'Placed his hands on the Prophet's ﷺ knees': He touched the knees of the Prophet ﷺ out of respect, and there is no harm in it.

Chapter 7. Interpreting The Saying Of Allâh, The Mighty And Sublime: "The Bedouins Say: We Believe, Say: You Believe Not, But You Only Say: 'We Have Surrendered (In Islam)'"[2]

(المعجم ٧) - **تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ:** ﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا﴾ [الحجرات: ١٤] (التحفة ٧)

4995. It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that his father said: "The Prophet ﷺ gave a share (of some spoils of war) to some men and not to others. Sa'd said: 'O Messenger of Allâh, you gave to so-and-so and so-and-so, but

٤٩٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ ثَوْرٍ - قَالَ مَعْمَرٌ: وَأَخْبَرَنِي الزُّهْرِيُّ عَنْ عَامِرِ بْنِ سَعْدِ ابْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالًا وَلَمْ يُعْطِ رَجُلًا مِنْهُمْ شَيْئًا، قَالَ

[1] *Luqmân* 31:34.
[2] *Al-Ḥujurât* 49:14.

سَعْدٌ: يَا رَسُولَ اللهِ! أَعْطَيْتَ فُلَانًا وَفُلَانًا وَلَمْ تُعْطِ فُلَانًا شَيْئًا وَهُوَ مُؤْمِنٌ، فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ» حَتَّى أَعَادَهَا سَعْدٌ ثَلَاثًا وَالنَّبِيُّ ﷺ يَقُولُ: «أَوْ مُسْلِمٌ» ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأُعْطِي رِجَالًا وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ لَا أُعْطِيهِ شَيْئًا، مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِمْ».

you did not give anything to so-and-so, and he is a believer.' The Prophet ﷺ said: 'Or a Muslim,' until Sa'd had repeated it three times, and the Prophet ﷺ said: 'Or a Muslim,' three times. Then the Prophet ﷺ said: 'I give to some men, and leave those who are dearer to me, without giving them anything, lest (the former) be thrown into Hell on their faces.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الإيمان، باب: إذا لم يكن الإسلام على الحقيقة ... إلخ، ح: ٢٧ من حديث معمر، ومسلم، الإيمان، باب تألف قلب من يخاف على إيمانه لضعفه ... إلخ، ح: ١٥٠ من حديث الزهري به.

٤٩٩٦ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا سَلَّامُ بْنُ أَبِي مُطِيعٍ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قَسَمَ قَسْمًا فَأَعْطَى نَاسًا وَمَنَعَ آخَرِينَ، فَقُلْتُ: يَا رَسُولَ اللهِ! أَعْطَيْتَ فُلَانًا وَفُلَانًا وَمَنَعْتَ فُلَانًا وَهُوَ مُؤْمِنٌ قَالَ: «لَا تَقُلْ مُؤْمِنٌ، وَقُلْ مُسْلِمٌ». قَالَ ابْنُ شِهَابٍ: ﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا﴾.

4996. It was narrated from Sa'd that the Messenger of Allâh ﷺ distributed (some spoils of war) and gave to some people but withheld from others. I said: "O Messenger of Allâh, you gave to so-and-so and so-and-so, and you withheld from so-and-so, who is a believer." He said: "Do not say 'a believer,' say 'a Muslim.'" Ibn Shihâb (one of the narrators) said: The Bedouins say: "We believe".[1] (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق.

٤٩٩٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ بِشْرِ بْنِ سُحَيْمٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُنَادِيَ أَيَّامَ التَّشْرِيقِ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ.

4997. It was narrated from Bishr bin Suhaim that the Prophet ﷺ commanded him to call out on the days of *At-Tashrîq*[2] that no one would enter Paradise except a believer, and that these were the days of eating and drinking. (*Ṣaḥîḥ*)

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[1] *Al-Ḥujurât* 49:14.

[2] Referring to the three days following *'Eîd Al-Aḍḥa*.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٣٣٥ من حديث حماد بن زيد به، وصححه ابن خزيمة، ح: ٢٩٦٠، والبوصيري، * عمرو هو ابن دينار.

Comments:

1. *'Ayyâm At-Tashrîq'*: The eleventh, twelfth, and thirteenth days of the month of Dhul Hijjah are called *Ayyâm At-Tashrîq*, the Days of *Tashriq*. This announcement was made on the occasion of the Farewell Pilgrimage. These days are called the Days of *Tashrîq* because on those days, they used to cut the meat of their sacrificial animals into strips and dry them in the sun. Pieces of jerked meat (*Qadid*) are also called *Sharâiq*.
2. 'Except a believer': means one whose Faith has passed beyond his tongue. He only is entitled to enter into Paradise, while a sinful believer would enter Paradise in the end. A disbeliever, however, would never be able to enter Paradise.

Chapter 8. Description Of The Believer

(المعجم ٨) - صِفَةُ الْمُؤْمِنِ (التحفة ٨)

4998. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe." (*Ṣaḥîḥ*)

٤٩٩٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ».

تخريج: [صحيح] أخرجه الترمذي، الإيمان، باب ما جاء في أن "المسلم من سلم المسلمون من لسانه ويده"، ح: ٢٦٢٧ عن قتيبة به، وقال: "حسن صحيح"، وللحديث شواهد كثيرة.

Comments:

This means the Faith brings better behavior. Because not every person that you feel safe from this, do you trust with that.

Chapter 9. Description Of The Muslim

(المعجم ٩) - صِفَةُ الْمُسْلِمِ (التحفة ٩)

4999. It was narrated that 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'The Muslim is the one from whose tongue and hand the Muslims are safe, and the *Muhâjir* is the one who forsakes (*Hajara*) that which Allâh has forbidden to him." (*Ṣaḥîḥ*)

٤٩٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ».

تخريج: أخرجه البخاري، الإيمان، باب: المسلم من سلم المسلمون من لسانه ويده، ح:١٠ من حديث إسماعيل بن أبي خالد به * عامر هو الشعبي، وعبدالله هو ابن عمرو بن العاص.

Comments:

'Muhâjir (emigrant)': If someone abandons one's home but does not abandon disobedience to Allâh, Most High, his emigration is incomplete.

4500. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Whoever prays as we pray, turns to face the same *Qiblah* as us and eats our slaughtered animals, that is a Muslim.'" (*Ṣaḥîḥ*)

٤٥٠٠ - أَخْبَرَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَنْصُورِ بْنِ سَعْدٍ، عَنْ مَيْمُونِ بْنِ سِيَاهٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى صَلَاتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَذٰلِكُمُ الْمُسْلِمُ».

تخريج: أخرجه البخاري، الصلاة، باب فضل استقبال القبلة، ح:٣٩١ من حديث عبدالرحمٰن ابن مهدي به.

Comments:

These are the apparent attributes of a Muslim. After the observance of the two testifications, from among the worships, only the ritual prayer is such a worship that could become a symbol or hallmark of Islam, because fasting is a hidden thing. *Zakah* is not obligatory upon each and every person. The Pilgrimage is performed once in a lifetime and required upon those who can bear it.

Chapter 10. A Man Being Good In His Islam

(المعجم ١٠) - حُسْنِ إِسْلَامِ الْمَرْءِ (التحفة ١٠)

5001. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If a person accepts Islam, such that his Islam is good, Allâh will decree reward for every good deed that he did before, and every bad deed that he did before will be erased. Then after that will come the reckoning; each good deed will be rewarded ten times up to seven hundred times. And each bad deed will be recorded as it is, unless Allâh, the Mighty and

٥٠٠١ - أَخْبَرَنَا أَحْمَدُ بْنُ الْمُعَلَّى بْنِ يَزِيدَ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ، كَتَبَ اللهُ لَهُ كُلَّ حَسَنَةٍ كَانَ أَزْلَفَهَا وَمُحِيَتْ عَنْهُ كُلُّ سَيِّئَةٍ كَانَ أَزْلَفَهَا، ثُمَّ كَانَ بَعْدَ ذٰلِكَ الْقِصَاصُ، الْحَسَنَةُ بِعَشْرَةِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَالسَّيِّئَةُ

Sublime, forgives it.'" (*Ṣaḥîḥ*)

بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللهُ عَزَّ وَجَلَّ عَنْهَا».

تخريج: أخرجه البخاري، الإيمان، باب حسن إسلام المرء، ح: ٤١ من حديث مالك به تعليقًا.

Comments:

'When someone becomes a good Muslim' means his heart also harmonizes with his tongue, and his Islam passes beyond his tongue and descends into his heart and reaches all his bodily organs and limbs. He neither remains a hypocrite nor a transgressor.

Chapter 11. Whose Islam Is Most Virtuous?

(المعجم ١١) - **أَيُّ الإِسْلَامِ أَفْضَلُ**

(التحفة ١١)

5002. It was narrated that Abû Mûsâ said: "I said: 'O Messenger of Allâh, whose Islam is most virtuous?' He said: 'The one from whose tongue and hand the Muslims are safe.'" (*Ṣaḥîḥ*)

٥٠٠٢ - **أَخْبَرَنَا** سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ - وَهُوَ بُرَيْدُ بْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ - عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

تخريج: أخرجه البخاري، الإيمان، باب: أي الإسلام أفضل؟، ح: ١١، ومسلم، الإيمان، باب بيان تفاضل الإسلام وأي أموره أفضل؟، ح: ٤٢ عن سعيد بن يحيى به.

Comments:

In this chapter, the objective of the author (May Allâh be pleased with him) is to demonstrate that all Muslims are not equal in Islam and Faith. Rather the Islam and Faith of some happen to be deep, of some shallow. And this deficiency and fullness occur from the angle of deeds as well as from the angle of the inner state of the heart.

Chapter 12. Which (Quality) Of Islam Is Best?

(المعجم ١٢) - **أَيُّ الإِسْلَامِ خَيْرٌ**

(التحفة ١٢)

5003. It was narrated from 'Abdullâh bin 'Amr that a man asked the Messenger of Allâh ﷺ: "What quality of Islam is best?" He said: "To feed (the poor) and to say the *Salâm* to whomever one knows and whomever one does not know." (*Ṣaḥîḥ*)

٥٠٠٣ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

تخريج: أخرجه البخاري، الإيمان، باب: إفشاء السلام من الإسلام، ح:٢٨، ومسلم، الإيمان، باب بيان تفاضل الإسلام وأي أموره أفضل؟، ح:٣٩ عن قتيبة به.

Comments:

In response to the question of the most meritorious deed, different narrations have come. This difference is from the dimension of different individuals and circumstances. It would, therefore, not be considered contradiction. (For details, please turn to *Hadîth* 4989)

Chapter 13. On How Many (Pillars) Is Islam Built?

(المعجم ١٣) - عَلَى كَمْ بُنِيَ الإِسْلَامُ (التحفة ١٣)

5004. It was narrated from Ibn 'Umar that a man said to him: "Why don't you go out and fight?" He said: "I heard the Messenger of Allâh ﷺ say: 'Islam is built on five (pillars): Testimony that there is none worthy of worship except Allâh, establishing *Salâh*, giving *Zakâh*, *Hajj*, and fasting Ramadân.'" (*Sahîh*)

٥٠٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى - يَعْنِي ابْنَ عِمْرَانَ - عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا قَالَ لَهُ: أَلَا تَغْزُو قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصِيَامِ رَمَضَانَ».

تخريج: أخرجه البخاري، الإيمان، باب: دعائوكم إيمانكم لقوله تعالى: ﴿قل ما يعبؤا بكم ربي لولا دعاؤكم﴾، ح:٨، ومسلم، الإيمان، باب بيان أركان الإسلام ودعائمه العظام، ح:١٦/ ٢٢ من حديث حنظلة به.

Comments:

Ibn 'Umar cited this narration in his reply, because he considered the fighting at that time to be a *fitnah*, rather than *Jihād*. See Nos. 4513 and 4514 of *Al-Bukhārī*

Chapter 14. Pledging To Follow Islam

(المعجم ١٤) - بَابُ الْبَيْعَةِ عَلَى الإِسْلَامِ (التحفة ١٤)

5005. It was narrated that 'Ubâdah bin Âs-Sâmit said: "We were with the Prophet ﷺ in a gathering and he said: 'Give me your pledge that you will not associate anything with Allâh, you will not steal and you will not have unlawful sexual relations' – and then he recited the Verse to

٥٠٠٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فِي مَجْلِسٍ فَقَالَ: «تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا»،

قَرَأَ عَلَيْهِمُ الْآيَةَ «فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا فَسَتَرَهُ اللهُ عَزَّ وَجَلَّ، فَهُوَ إِلَى اللهِ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ».

them. 'Whoever among you fulfills this pledge, his reward will be with Allâh, and whoever commits any of those actions and Allâh, the Mighty and Sublime, conceals him, it is up to Allâh: If He wills, He will punish him, and if He wills, He will forgive him." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ٤١٦٦.

Comments:

This narration has preceded, see No. 4166.

(المعجم ١٥) - بَابٌ: عَلَى مَا يُقَاتَلُ النَّاسُ (التحفة ١٥)

Chapter 15. For What Are The People To Be Fought

٥٠٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَإِذَا شَهِدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَاسْتَقْبَلُوا قِبْلَتَنَا وَأَكَلُوا ذَبِيحَتَنَا، وَصَلَّوا صَلَاتَنَا، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَيْهِمْ».

5006. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they bear witness that there is none worthy of worship except Allâh and that Muḥammad is the Messenger of Allâh. If they bear witness that there is none worthy of worship except Allâh and that Muḥammad is the Messenger of Allâh, they turn to face the same *Qiblah* as us, they eat our slaughtered animals, and they pray as we pray; then their blood and their wealth are forbidden to us, except for a right that is due, and they have the same rights and duties as the Muslims." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ٣٩٧٢.

Chapter 16. Mentioning The Branches Of Faith

(المعجم ١٦) - بَابُ ذِكْرِ شُعَبِ الإِيمَانِ (التحفة ١٦)

5007. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Faith has seventy odd branches and modesty (*Al-Ḥaya'*) is a branch of faith." (***Ṣaḥîḥ***)

٥٠٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ - وَهُوَ ابْنُ بِلَالٍ - عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

تخريج: أخرجه البخاري، الإيمان، باب أمور الإيمان ... إلخ، ح:٩، ومسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها وأدناها ... إلخ، ح:٣٥ من حديث أبي عامر العقدي به.

Comments:

Faith has been compared to the branches of a tree, *Iḥsān* to its fruits in the *Ḥadīth* of Jibrīl, and Islām to its trunk in numerous narrations.

5008. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Faith has seventy-odd branches, the most virtuous of which is *Lâ ilâha illallâh* (there is none worthy of worship except Allâh) and the least of which is removing something harmful from the road. And modesty (*Al-Ḥayâ'*) is a branch of faith.'" (***Ṣaḥîḥ***)

٥٠٠٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ قَالَ: وحَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَفْضَلُهَا لَا إِلَٰهَ إِلَّا اللهُ، وَأَوْضَعُهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

This narration mentions something required in every case — saying *Lā ilāha illallāh*, and something that is recommended at the least — removing something harmful. This proves that all of the orders and recommendations and all of the prohibitions and censured matters when abided by, such practices are included in Faith.

5009. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Modesty (*Al-Ḥayâ'*) is a branch of Faith." (***Ṣaḥîḥ***)

٥٠٠٩ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - عَنِ ابْنِ عَجْلَانَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ

أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

تخريج: [صحيح] انظر الحديثين السابقين.

Comments:

Al-Haya, or modesty, is that trait which prevents man from committing evil things and deeds, so that one may not be disgraced. Even when it is not intended to, modesty wards off bad behavior; hence, all of it is good.

Chapter 17. Variation In People's Level Of Faith

(المعجم ١٧) - تَفَاضُلِ أَهْلِ الإِيمَانِ (التحفة ١٧)

5010. It was narrated from 'Amr bin Shuraḥbîl, that one of the Companions of the Prophet ﷺ said: "The Messenger of Allâh ﷺ said: 'Ammâr's heart overflows with Faith.'" (***Ḥasan***)

٥٠١٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَعَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمَّارٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مُلِيءَ عَمَّارٌ إِيمَانًا إِلَى مُشَاشِهِ».

تخريج: [حسن] أخرجه الحاكم: ٣/ ٣٩٢، ٣٩٣ من حديث عبدالرحمٰن بن مهدي به * أبو عمار هو عريب بن حميد الهمداني، وللحديث شواهد عند ابن ماجه، ح: ١٤٧، والبزار (كشف الأستار: ٣/ ٢٥١، ٢٥٢) وغيرهما.

Comments:

Because in Faith all people are not similar, therefore, their grade and rank is not identical. The purpose of the chapter is to underline that Faith is likely to increase or decrease.

5011. Abû Sa'eed said: "I heard the Messenger of Allâh ﷺ say: 'Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart – and that is the weakest of Faith.'" (***Ṣaḥîḥ***)

٥٠١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ رَأَى مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الْإِيمَانِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان كون النهي عن المنكر من الإيمان ... إلخ، ح: ٤٩ من حديث سفيان الثوري به.

Comments:

1. 'Should change it with his hand' meaning if he has the authority, the power, and the ability, as indicated because the average person is not allowed to take the law in his own hand; it would otherwise give birth to anarchy. The implementation of the prescribed legal punishments is also the responsibility of the government. Individuals may not implement them, nor are they commissioned or charged with carrying it out. That is why Allâh's Messenger ﷺ stipulated the condition of ability.
2. 'Then with his tongue': This is everyone's responsibility when capable, except for when there is the difference of the ranks; For example, children in front of parents, students in front of the teacher, the ruled in front of the ruler; and slaves in front of the master do not have the ability to speak out. Or when there is the risk of losing one's life, as it comes in the forthcoming narration.
3. 'With his heart' meaning he must at least believe it is evil, and the Prophet ﷺ included this among Faith.

5012. It was narrated that Ṭâriq bin Shihâb said: "Abû Sa'eed Al-Khudrî said: 'I heard the Messenger of Allâh ﷺ say: Whoever among you sees an evil and changes it with his hand, then he has done his duty. Whoever is unable to do that, but changes it with his tongue, then he has done his duty. Whoever is unable to do that, but changes it with his heart, then he has done his duty, and that is the weakest of Faith.'" (*Ṣaḥîḥ*)

٥٠١٢ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَغَيَّرَهُ بِيَدِهِ فَقَدْ بَرِىءَ، وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِيَدِهِ فَغَيَّرَهُ بِلِسَانِهِ فَقَدْ بَرِىءَ، وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِلِسَانِهِ فَغَيَّرَهُ بِقَلْبِهِ فَقَدْ بَرِىءَ، وَذٰلِكَ أَضْعَفُ الإِيمَانِ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

We get to learn that witnessing the sin taking place is also a sin, except for the one who fulfills his duty imposed upon him by the *Shar'iah*.

Chapter 18. Increasing Faith

(المعجم ١٨) - زِيَادَةُ الإِيمَانِ

(التحفة ١٨)

5013. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'No one of you disputes more intensely for something that is rightly his in this

٥٠١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«مَا مُجَادَلَةُ أَحَدِكُمْ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا بِأَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُدْخِلُوا النَّارَ، قَالَ: يَقُولُونَ رَبَّنَا! إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ؟ قَالَ: فَيَقُولُ: اذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ، قَالَ: فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُوَرِهِمْ، فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ، وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبَيْهِ، فَيُخْرِجُونَهُمْ فَيَقُولُونَ: رَبَّنَا قَدْ أَخْرَجْنَا مَنْ أَمَرْتَنَا، قَالَ: وَيَقُولُ: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزْنُ دِينَارٍ مِنَ الْإِيمَانِ، ثُمَّ قَالَ: مَنْ كَانَ فِي قَلْبِهِ وَزْنُ نِصْفِ دِينَارٍ حَتَّى يَقُولَ: مَنْ كَانَ فِي قَلْبِهِ وَزْنُ ذَرَّةٍ». قَالَ أَبُو سَعِيدٍ: فَمَنْ لَمْ يُصَدِّقْ فَلْيَقْرَأْ هٰذِهِ الْآيَةَ ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾ إِلَى ﴿عَظِيمًا﴾ [النساء: ٤٨].

world, than the believers will dispute with their Lord for their brothers who have entered the Fire. They will say: 'Our Lord, our brothers used to pray with us and fast with us, and perform *Ḥajj* with us, and you have caused them to enter the Fire?' He will say: 'Go and bring forth whomever you recognize among them.' So they will go to them, and will recognize them by their appearances. Among them will be those who have been seized by the Fire up to the middle of their shins, and some among them those whom it has taken up to his ankles. They will bring them forth, then they will say: 'Our Lord, we have brought forth those whom You commanded us (to bring forth).' He will say: 'Bring forth everyone in whose heart is faith the weight of a *Dînâr*.' Then He will say: 'Everyone in whose heart is faith the weight of half a *Dînâr*,' until He will say: 'In whose heart is faith the weight of the smallest speck.'" Abû Sa'eed said: "Whoever does not believe this, let him read this Verse: 'Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills up to a tremendous (sin).'"[1] (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المقدمة، باب: في الإيمان، ح:٦٠ من حديث عبدالرزاق به.

Comments:

'Recognize': So to state, the fire would not touch their faces, as it becomes

[1] *An-Nisâ'* 4:48.

known from the forthcoming speech, because the face is the place of prostration. They would be the performers of the ritual prayers. The fire would not touch the places of ritual prayer, or would not disfigure them.

5014. Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'While I was sleeping, I saw the people being shown to me, and they were wearing shirts. Some reached the breast and some reached lower than that. And 'Umar bin Al-Khaṭṭâb was shown to me, and he was wearing a shirt that he was dragging.' They said: 'How do you interpret that, O Messenger of Allâh?' He said: 'The religion.'" (*Ṣaḥîḥ*)

٥٠١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذٰلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ ابْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ» قَالُوا: فَمَا أَوَّلْتَ ذٰلِكَ يَا رَسُولَ اللَّهِ! قَالَ: «الدِّينَ».

تخريج: أخرجه البخاري، الإيمان، باب تفاضل أهل الإيمان في الأعمال، ح:٢٣، ومسلم، فضائل الصحابة، باب: من فضائل عمر رضي الله عنه، ح:٢٣٩٠ من حديث إبراهيم بن سعد به.

Comments:

The shirt conceals the blemishes, deficiencies, and ignominies of the human body, and lends handsomeness to man. The *Dîn* or religion also erases the moral faults of man, and civilizes him. This is why Allâh's Messenger ﷺ took the shirt to denote religion.

5015. It was narrated that Ṭâriq bin Shihâb said: "A Jewish man came to 'Umar bin Al-Khaṭṭâb and said: 'O Commander of the Believers! There is a Verse in your Book which you recite; if it had been revealed to us Jews we would have taken that day as a festival.' He said: 'Which Verse is that?' He said: 'This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your

٥٠١٥ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! آيَةٌ فِي كِتَابِكُمْ تَقْرَءُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لَاتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيدًا، قَالَ: أَيُّ آيَةٍ؟ قَالَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة:٣] فَقَالَ عُمَرُ:

religion.'[1] 'Umar said: 'I know the place where it was revealed and the day on which it was revealed. It was revealed to the Messenger of Allâh ﷺ at 'Arafât, on a Friday.'" (*Ṣaḥîḥ*)

إِنِّي لَأَعْلَمُ الْمَكَانَ الَّذِي نَزَلَتْ فِيهِ، وَالْيَوْمَ الَّذِي نَزَلَتْ فِيهِ، نَزَلَتْ عَلَى رَسُولِ اللهِ ﷺ فِي عَرَفَاتٍ فِي يَوْمِ جُمُعَةٍ.

تخريج: [صحيح] تقدم، ح:٣٠٠٥.

Comments:

'We would have taken that day as a festival', because the perfection of *Dîn* is a matter of great honor and bounty for a nation. That honor fell to the lot of the nation of Allâh's Messenger, Muḥammad ﷺ.

Chapter 19. The Sign Of Faith

(المعجم ١٩) - عَلَامَةُ الإِيمَانِ

(التحفة ١٩)

5016. It was narrated from Qatâdah that he heard Anas say: "The Messenger of Allâh ﷺ said: 'None of you has believed until I am dearer to him than his son, his father and all the people.'" (*Ṣaḥîḥ*)

٥٠١٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

تخريج: أخرجه البخاري، الإيمان، باب: حب الرسول ﷺ من الإيمان، ح:١٥، ومسلم، الإيمان، باب وجوب محبة رسول الله ﷺ أكثر من الأهل والولد ... إلخ، ح:٤٤/ ٧٠ من حديث شعبة به.

Comments:

'Dearer': Here love for the Prophet ﷺ means obedience. One's love appears through obedience. Love is hidden. One may also advance a false claim of love for someone. The affirmation of true love comes through obedience.

5017. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'None of you has believed until I am dearer to him than his family, his wealth and all the people.'" (*Ṣaḥîḥ*)

٥٠١٧ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ؛ ح وَأَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤْمِنُ

[1] *Al-Mâ'idah* 5:3.

أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ».

تخريج:أخرجه مسلم، (السابق) من حديث إسماعيل ابن علية، والبخاري، الإيمان، باب: حب الرسول ﷺ من الإيمان، ح:١٥ من حديث عبدالعزيز بن صهيب به * عبدالوارث هو ابن سعيد.

5018. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "By the One in Whose hand is my soul, none of you has believed until I am dearer to him than his son or his father.'" (*Ṣaḥîḥ*)

٥٠١٨ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ بْنُ هُرْمُزَ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ».

تخريج:أخرجه البخاري، انظر الحديث السابق، ح:١٤ من حديث شعيب بن أبي حمزة به.

5019. It was narrated that Qatâdah said: "I heard Anas say: 'The Messenger of Allâh ﷺ said (Ḥumaid bin Mas'dah said in his *Hadîth*: 'The Prophet of Allâh ﷺ said): None of you has believed until he loves for his brother what he loves for himself.'" (*Ṣaḥîḥ*)

٥٠١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ؛ ح وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ. وَقَالَ حُمَيْدُ بْنُ مَسْعَدَةَ فِي حَدِيثِهِ: إِنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

تخريج:أخرجه البخاري، الإيمان، باب: من الإيمان أن يحب لأخيه ما يحب لنفسه، ح:١٣، ومسلم، الإيمان، باب الدليل على أن من خصال الإيمان أن يحب لأخيه المسلم ما يحب لنفسه من الخير، ح:٤٥ من حديث شعبة به.

Comments:

'What he loves for himself' means, goodness.

5020. It was narrated from Anas that the Messenger of Allâh ﷺ said: "By the One in Whose hand

٥٠٢٠ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حُسَيْنٍ - وَهُوَ

الْمُعَلِّمُ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ».

is the soul of Muḥammad, none of you has believed until he loves for his brother what he loves for himself of goodness." (*Ṣaḥîḥ*)

تخريج: (ب) ٥٥ أخرجه البخاري ومسلم، انظر الحديث السابق من حديث حسين المعلم به.

Comments:

'Goodness' means every goodness and welfare of this world and the Hereafter.

٥٠٢١ - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ عَدِيٍّ، عَنْ زِرٍّ قَالَ: قَالَ عَلِيٌّ: إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ ﷺ إِلَيَّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

5021. It was narrated that Zirr said: 'Alî said: "The Unlettered Prophet ﷺ made a covenant with me, that none but a believer would love me, and none but a hypocrite would hate me." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الإيمان، باب الدليل على أن حب الأنصار وعلي رضي الله عنهم من الإيمان وعلاماته . . . إلخ، ح: ٧٨ من حديث الأعمش به.

٥٠٢٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ جَبْرٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «حُبُّ الْأَنْصَارِ آيَةُ الْإِيمَانِ وَبُغْضُ الْأَنْصَارِ آيَةُ النِّفَاقِ».

5022. It was narrated from Anas that the Prophet ﷺ said: "Love for *Anṣâr* is a sign of Faith, and hatred for *Anṣâr* is a sign of hypocrisy." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح: ٧٤، انظر الحديث السابق من حديث خالد بن الحارث، والبخاري، الإيمان، باب: علامة الإيمان حب الأنصار، ح: ١٧ من حديث شعبة به.

Chapter 20. The Sign Of A Hypocrite

(المعجم ٢٠) - عَلَامَةُ الْمُنَافِقِ

(التحفة ٢٠)

٥٠٢٣ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ،

5023. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "There are four (traits), whoever has them is a hypocrite and whoever has one of

them, then has one of the traits of hypocrisy, until he gives it up: When he speaks, he lies; when he makes a promise, he breaks it; when he makes a covenant, he betrays it; and when he argues, he resorts to foul language." (*Ṣaḥîḥ*)

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعَةٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنَ الْأَرْبَعِ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

تخريج: أخرجه البخاري، المظالم، باب: إذا خاصم فجر، ح:٢٤٥٩ عن بشر بن خالد، ومسلم، الإيمان، باب بيان خصال المنافق، ح:٥٨ من حديث سليمان الأعمش به.

Comments:

Here hypocrite does not signify creedal or doctrinal, because one cannot become aware of it except by way of *Wahy* or Revelation. Rather, action-related or practical hypocrite is meant, meaning whose works are like those of hypocrites. And these works are in reality the works of hypocrites.

5024. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The signs of the hypocrite are three: When he speaks, he lies; when he makes a promise he breaks it; and when he is entrusted with something, he betrays (that trust)." (*Ṣaḥîḥ*)

٥٠٢٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَبُو سُهَيْلٍ نَافِعُ ابْنُ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «آيَةُ النِّفَاقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

تخريج: أخرجه البخاري، الإيمان، باب علامات المنافق، ح:٣٣، ومسلم، الإيمان، باب خصال المنافق، ح:٥٩ من حديث إسماعيل بن جعفر به.

Comments:

(See No. 2194)

5025. It was narrated that 'Alî said: "The Prophet ﷺ made a covenant with me that none would love me but a believer, and none would hate me but a hypocrite." (*Ṣaḥîḥ*)

٥٠٢٥ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ قَالَ: عَهِدَ إِلَيَّ رَسُولُ اللهِ ﷺ أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ.

تخريج: [صحيح] تقدم، ح:٥٠٢١.

5026. It was narrated that Abû Wâ'il said: "Abdullâh said: 'There are three (traits), whoever has them is a hypocrite: When he speaks, he lies; when he is entrusted with something, he betrays that trust; and when he makes a promise, he breaks it. Whoever has one of these (traits) then a trait of hypocrisy has not ceased in him, until he leaves it.'" (*Ṣaḥîḥ Mawqūf*)

٥٠٢٦ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ: حَدَّثَنَا الْمُعَافَى قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا اؤْتُمِنَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ، فَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ لَمْ تَزَلْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَتْرُكَهَا».

تخريج: [إسناده صحيح موقوف] انفرد به النسائي.

Chapter 21. Praying *Qiyâm* In Ramaḍân

(المعجم ٢١) - قِيَامُ رَمَضَانَ (التحفة ٢١)

5027. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever stands (in the voluntary night prayer of) the Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٥٠٢٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ شَهْرَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:٢٢٠٤.

5028. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever stands (in the voluntary night prayer of) Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٥٠٢٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:١٦٠٣.

5029. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever stands (in the voluntary night prayer of) Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٥٠٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:١٦٠٣.

Chapter 22. Spending *Lailat Al-Qadr* In Prayer

(المعجم ٢٢) - قِيَامُ لَيْلَةِ الْقَدْرِ (التحفة ٢٢)

5030. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Whoever stands (in the voluntary night prayer of) Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven. And whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٥٠٣٠ - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:٢٢٠٨.

Comments:

(See No. 2208).

Chapter 23. *Zakâh*

(المعجم ٢٣) - الزَّكَاةُ (التحفة ٢٣)

5031. Abû Suhail narrated from his father, that he heard Ṭalḥah bin 'Ubaidullâh say: "A man from Najd with unkempt hair came to the Messenger of Allâh ﷺ; he was speaking loudly but his speech could not be understood until he came close. He was asking about

٥٠٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي أَبُو سُهَيْلٍ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرَ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا

Islam. The Messenger of Allâh ﷺ said: 'Five prayers every day and night.' He said: 'Do I have to do any more than that? He said: 'No, not unless you do it voluntarily.' The Messenger of Allâh ﷺ said: 'Fasting the month of Ramaḍân.' He said: 'Do I have to do any more than that?' He said: 'No, not unless you do it voluntarily.' Then the Messenger of Allâh ﷺ told him about *Zakâh*. He said: 'Do I have to do any more than that?' He said: 'No, not unless you do it voluntarily.' The man left saying, 'I will not do any more than that or any less. 'The Messenger of Allâh ﷺ said: 'He will succeed, if he is telling the truth.'" (*Ṣaḥîḥ*)

يُفْهَمُ مَا يَقُولُ حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ». قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». قَالَ رَسُولُ اللهِ ﷺ: «وَصِيَامُ شَهْرِ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». وَذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكَاةَ فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ»، فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: لَا أَزِيدُ عَلَى هٰذَا وَلَا أَنْقُصُ مِنْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

تخريج: [صحيح] تقدم، ح: ٤٥٩.

Comments:

(See No. 459).

Chapter 24. *Jihâd*

(المعجم ٢٤) - **الْجِهَادُ** (التحفة ٢٤)

5032. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh has promised the one who goes out in His cause 'and does not go out except with faith in Me and for *Jihâd* in My cause,' that he is guaranteed to enter Paradise no matter how, either he is killed, or he dies, or he will be brought back to his home from which he departed having acquired whatever he acquired of reward or spoils of war.'" (*Ḥasan*)

٥٠٣٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «انْتَدَبَ اللهُ لِمَنْ يَخْرُجُ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا الْإِيمَانُ بِي وَالْجِهَادُ فِي سَبِيلِي أَنَّهُ ضَامِنٌ حَتَّى أُدْخِلَهُ الْجَنَّةَ بِأَيِّهِمَا كَانَ إِمَّا بِقَتْلٍ وَإِمَّا وَفَاةٍ، أَوْ أَنْ يَرُدَّهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ يَنَالُ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

تخريج: [إسناده حسن] تقدم، ح: ٣١٢٥.

5033. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighy and

٥٠٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي

Sublime, has guaranteed to the one who goes out in His cause, 'and he does not go out for any other purpose except *Jihâd* in My cause and faith in Me, believing in My Messengers, but he is guaranteed that I will admit him to Paradise or I will send him back to his dwelling from which he set out, having acquired whatever he acquired of reward or spoils of war.'" (***Sahîh***)

زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَضَمَّنَ اللهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِي وَإِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي، فَهُوَ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أُرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَالَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

تخريج: أخرجه مسلم، الإمارة، باب فضل الجهاد والخروج في سبيل الله، ح:١٨٧٦ من حديث جرير بن عبدالحميد، والبخاري، الإيمان، باب: الجهاد من الإيمان، ح:٣٦ من حديث عمارة به.

Comments:

'Faith in Me': This is the repetition of a statement of Allâh, because the words believing in My Messengers could only be stated by Allâh. See also No. 3125.

Chapter 25. Paying The *Khumus*

(المعجم ٢٥) - **أَدَاءُ الْخُمُسِ** (التحفة ٢٥)

5034. It was narrated that Ibn 'Abbâs said: "The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and said: 'We are a group of people from (the tribe of) Rabî'ah, and we can only reach you during the sacred month. Tell us something that we can take from you and to which we may call those who are behind us.' He said: 'I command you to do four things and I forbid you from four: Faith in Allâh' – and he explained that to them – 'bearing witness that there is none worthy of worship except Allâh, establishing *Salâh*, paying *Zakâh* and giving to me one-fifth (the *Khumus*) of the spoils of war you acquire. And I forbid you from *Ad-Dubbâ'*, *Al-*

٥٠٣٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَّادٌ - وَهُوَ ابْنُ عَبَّادٍ - عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللهِ ﷺ فَقَالُوا: إِنَّا هٰذَا الْحَيَّ مِنْ رَبِيعَةَ، وَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا، فَقَالَ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، الْإِيمَانُ بِاللَّهِ ثُمَّ فَسَّرَ لَهُمْ، شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا إِلَيَّ خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُقَيَّرِ، وَالْمُزَفَّتِ».

Hantam, *Al-Muqayyir*, and *Al-Muzaffat*.'"[1] (*Sahîh*)

تخريج: أخرجه البخاري، مواقيت الصلوة، باب قول الله تعالى: ﴿منيبين إليه واتقوه وأقيموا الصلوة ولا تكونوا من المشركين﴾، ح: ٥٢٣ عن قتيبة، ومسلم، الإيمان، باب الأمر بالإيمان بالله تعالى ورسوله ﷺ وشرائع الدين ... إلخ، ح: ١٧ من حديث عباد بن عباد به.

Comments:

'We are the descendants of Rabi'ah': Mudâr and Rabî'ah were brothers. The Quraysh of Makkah were of the offspring of Mudâr and the people of Yemen of Rabî'ah. Banu Abdul Qais were also the Yemenites. In order for them to arrive at Al-Madinah from Yemen, they had to pass through the vicinity of Makkah, and the pagan Quraish intercepted every caravan and convoy if they suspected that they were proceeding to meet the Messenger of Allâh ﷺ.

Chapter 26. Attending Funerals

(المعجم ٢٦) - **شُهُودُ الْجَنَائِزِ** (التحفة ٢٦)

5035. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever follows the funeral procession of a Muslim out of faith and in the hope of reward, then offers the funeral prayer for him and waits until he is placed in his grave, then he will have two *Qîrâts*, each of which is like Mount Uhud. Whoever offers the funeral prayer for him then returns, he will have one *Qîrât*." (*Sahîh*)

٥٠٣٥ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ يُوسُفَ الأَزْرَقَ - عَنْ عَوْفٍ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَانًا وَاحْتِسَابًا، فَصَلَّى عَلَيْهِ ثُمَّ انْتَظَرَ حَتَّى يُوضَعَ فِي قَبْرِهِ، كَانَ لَهُ قِيرَاطَانِ أَحَدُهُمَا مِثْلُ جَبَلِ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهِ ثُمَّ رَجَعَ كَانَ لَهُ قِيرَاطٌ».

تخريج: [صحيح] تقدم، ح: ١٩٩٨.

Chapter 27. Modesty (*Al-Hayâ'*)

(المعجم ٢٧) - **الْحَيَاءُ** (التحفة ٢٧)

5036. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ passed by a man who was censuring his brother about

٥٠٣٦ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

[1] For the definitions of, and rulings related to these terms, see Chapter 28 and subsequent chapters in the Book of Drinks.

عَنِ ابْنِ الْقَاسِمِ: أَخْبَرَنِي مَالِكٌ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَى رَجُلٍ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ دَعْهُ: «فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ».

modesty. He said: "Let him be, for modesty is part of faith." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الإيمان، باب: الحياء من الإيمان، ح: ٢٤ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٩٠٥.

Comments:

1. 'Censuring' here means he is too modest to demand his right. See No. 5009.

Chapter 28. Religion Is Easy

(المعجم ٢٨) - **الدِّينُ يُسْرٌ** (التحفة ٢٨)

٥٠٣٧ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذَا الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَيَسِّرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ».

5037. It was narrated that Abû Hurairah said: "The Messenger of Allâh said: 'Indeed, this religion is easy, and no one will ever overburden himself in religion, except that it will overcome him. So seek what is appropriate, and come as close as you can, and receive the glad tidings (that you will be rewarded), and take it easy; and gain strength by worshipping in the mornings, afternoons and during the last hours of the nights.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الإيمان، باب الدين يسر ... الخ، ح: ٣٩ من حديث عمر بن علي المقدمي به.

Comments:

'The *true Religion* (*Dîn*) *is easy*' *means* the commandments which have been stipulated by Allâh, Most High, are not beyond the capability of man. They could be practiced with ease, because Allâh, Most High, does not burden any soul with more than he is able to bear. This, however, does not mean the work which appears difficult cannot be religious. For a dishonest man, each and every work and aspect of the religion is difficult.

Chapter 29. Most Beloved Part Of Religion To Allâh

5038. It was narrated from 'Âishah that the Prophet ﷺ entered upon her and there was a woman with her. He said: "Who is this?" She said: "So-and-so; she does not sleep" – she mentioned her excessive praying. The Prophet ﷺ said: "Keep quiet. You should do what you are able to, for by Allâh, Allâh, the Mighty and Sublime, does not get tired (of giving reward) but you get tired. The most beloved religion to Him is that in which a person persists." (*Ṣaḥîḥ*)

(المعجم ٢٩) - أَحَبُّ الدِّينِ إِلَى اللهِ عَزَّ وَجَلَّ (التحفة ٢٩)

٥٠٣٨ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ، أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ فَقَالَ: «مَنْ هٰذِهِ»؟ قَالَتْ: فُلَانَةُ، لَا تَنَامُ تَذْكُرُ مِنْ صَلَاتِهَا فَقَالَ: «مَهْ! عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللّٰهِ! لَا يَمَلُّ اللهُ عَزَّ وَجَلَّ حَتَّى تَمَلُّوا، وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ».

تخريج: [صحيح] تقدم، ح:١٦٤٣.

Chapter 30. Fleeing With The Religion From Tribulations

5039. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Soon the best wealth of a Muslim will be the sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing with his religion from the tribulations.'" (*Ṣaḥîḥ*)

(المعجم ٣٠) - الفِرَارُ بِالدِّينِ مِنَ الفِتَنِ (التحفة ٣٠)

٥٠٣٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ مُسْلِمٍ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ، وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ».

تخريج: أخرجه البخاري، الإيمان، باب: من الدين الفرار من الفتن، ح:١٩ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٩٧٠ .

Comments:

When remaining among a people will assist in evil, then fleeing is part of faith if it is done to protect his religion.

Chapter 31. The Parable Of The Hypocrite

(المعجم ٣١) - مَثَلُ الْمُنَافِقِ (التحفة ٣١)

5040. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The parable of the hypocrite is that of a sheep that hesitates between two flocks, sometimes following one, and sometimes following another, not knowing which to follow." (*Ṣaḥîḥ*)

٥٠٤٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعِيرُ فِي هٰذِهِ مَرَّةً وَفِي هٰذِهِ مَرَّةً لَا تَدْرِي أَيَّهَا تَتْبَعُ».

تخريج: أخرجه مسلم، صفات المنافقين، ح: ٢٧٨٤/١٧ عن قتيبة به.

Comments:

Indicating their lack of faith in the heart, and that whatever works they do, it is only for worldly gain.

Chapter 32. The Parable Of The Believer And The Hypocrite Who Read The *Qur'ân*

(المعجم ٣٢) - مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ مِنْ مُؤْمِنٍ وَمُنَافِقٍ (التحفة ٣٢)

5041. Abû Mûsâ Al-Ash'arî said: "The Prophet ﷺ said: 'The parable of the believer who recites the *Qur'ân* is that of a citron, the taste and smell of which are good. The parable of a believer who does not read the *Qur'ân* is that of a date, the taste of which is good but it has no smell. The parable of a hypocrite who reads the *Qur'ân* is that of basil, the smell of which is good but its taste is bitter. And the parable of a hypocrite who does not read the *Qur'ân* is that of a colocynth (bitter-apple), the taste of which is bitter and it has no smell.'" (*Ṣaḥîḥ*)

٥٠٤١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَّةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا».

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل القرآن على سائر الكلام، ح:٥٠٢٠، ومسلم، صلٰوة المسافرين، باب فضيلة حافظ القرآن، ح:٧٩٧ من حديث قتادة به * سعيد هو ابن أبي عروبة.

Comments:

The recitation of the Noble Qur'ân and the performance of ritual prayer have been compared to fragrance, because both are apparent. It appears that the objective behind narrating this report here is to underscore the reality that faith increases and decreases, because dates and citrus fruits do not possess the same sweetness. They differ in their taste and flavor. Likewise, the believers too are not identical in faith.

Chapter 33. The Sign Of The Believer

(المعجم ٣٣) - عَلَامَةُ الْمُؤْمِنِ

(التحفة ٣٣)

5042. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "None of you has believed until he loves for his brother what he loves for himself." (*Sahîh*)

Al-Qâdî – meaning Ibn Kassâr[1] – said: "I heard 'Abdus-Samad Al-Bukhârî saying: 'Hafs bin 'Umar, the one who reports from 'Abdur-Rahmân bin Mahdî, I do not know who he is. Unless the *Waw* was dropped from Hafs bin 'Amr Ar-Rabâlî, the one popular with reporting from the people of Al-Basrah, and he is trustworthy.' And he mentioned him in this statement about the *Hadîth* of Mansûr bin Sa'd, in the Chapter: Description Of The Muslim.[2] And I heard him say: 'I do not know who reported the *Marfû' Hadîth* of Anas bin Mâlik: I have been commanded to fight the people — additionally with his statement — and they turn to face

٥٠٤٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

آخر كتاب الإيمان.

قَالَ الْقَاضِي - يَعْنِي ابْنَ الْكَسَّارِ - سَمِعْتُ عَبْدَ الصَّمَدِ الْبُخَارِيَّ يَقُولُ: حَفْصُ ابْنُ عُمَرَ الَّذِي يَرْوِي عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ لَا أَعْرِفُهُ، إِلَّا أَنْ يَكُونَ سَقَطَ الْوَاوُ مِنْ حَفْصِ بْنِ عَمْرٍو الرَّبَالِيِّ، الْمَشْهُورُ بِالرِّوَايَةِ عَنِ الْبَصْرِيِّينَ وَهُوَ ثِقَةٌ، ذَكَرَهُ فِي هٰذَا الْخَبَرِ فِي حَدِيثِ مَنْصُورِ بْنِ سَعْدٍ فِي بَابِ صِفَةِ الْمُسْلِمِ، سَمِعْتُهُ يَقُولُ: لَا أَعْلَمُ رَوَى حَدِيثَ أَنَسِ بْنِ مَالِكٍ الْمَرْفُوعَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ بِزِيَادَةِ قَوْلِهِ، وَاسْتَقْبَلُوا قِبْلَتَنَا، وَأَكَلُوا ذَبِيحَتَنَا، وَصَلَّوْا صَلَاتَنَا». عَنْ

[1] He is Al-Qâdî Abû Nasr Ahmad Al-Husain Ibn Al-Kassâr, who narrates this book from Ibn As-Sunnî.

[2] His narration is, No. 5000.

حُمَيْدٍ الطَّوِيلِ إِلَّا عَبْدَاللهِ بْنَ الْمُبَارَكِ وَيَحْيَى ابْنَ أَيُّوبَ الْمِصْرِيَّ، وَهُوَ فِي هٰذَا الْجُزْءِ فِي بَابِ عَلَى مَا يُقَاتِلُ النَّاسَ .

تخريج : [صحيح] تقدم، ح:٥٠١٩.

the same *Qiblah* as us, they eat our slaughtered animals, and pray as we pray' – reporting it from Ḥumaid Aṭ-Ṭawîl, except for 'Abdullâh bin Al-Mubârak and Yaḥya bin Ayyûb Al-Miṣrî.' And it is in this section, in the Chapter: For What Are The People To Be Fought."[1]

[1] That is, No. 5006.

48. The Book Of Adornment, From *As-Sunan*[1]

(المعجم ٤٨) - كِتَابُ الزِّينَةِ مِنَ السُّنَنِ (التحفة ٣١)

Chapter 1. The *Fiṭrah*

(المعجم ١) - الْفِطْرَةُ (التحفة ١)

5043. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Ten things are part of the *Fiṭrah*: Trimming the mustache, trimming the nails, washing the joints, letting the beard grow, using the *Siwâk*, rinsing the nose, plucking the armpit hairs, shaving the pubes, and washing with water (after relieving oneself)." Muṣ'ab bin Shaibah said: "I have forgotten the tenth, unless it was rinsing the mouth." (*Ṣaḥîḥ*)

٥٠٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «عَشَرَةٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، وَالْاسْتِنْشَاقُ، وَنَتْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ» قَالَ مُصْعَبُ بْنُ شَيْبَةَ: وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

تخريج: أخرجه مسلم، الطهارة، باب خصال الفطرة، ح:٢٦١/٥٦ من حديث وكيع به، وهو في الكبرٰى، ح:٩٢٢٦، ٩٢٨٦.

Comments:

1. Elaborate details concerning the majority of these elements have been fully described in *Kitâbut Tahârah* or the Book of Purification. (See Nos 15 to 30)
2. Barâjim is the plural of the term *Barjam*. The term *Burjumah* signifies all such joints upon which dirt collects. The expression *Burjumah* literally means a knuckle or finger joint, the outer, or the inner joint or place of division of the fingers, or the backs of the finger bones. The same refers to toes. If proper attention is not paid, water does not reach these bodily parts.

5044. Al-Mu'tamir narrated that his father said: "I heard Ṭalq mentioning ten things that have to do with the *Fiṭrah*: Using the

٥٠٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ

[1] Meaning "taken from the *Sunan*" that is: *Sunan Al-Kubra* by the author. Some manuscripts have: "The Book of Adornment." - "Some *Sunan* of the *Fitrah*." - like that, and Allāh knows best.

طَلْقًا يَذْكُرُ عَشْرَةً مِنَ الْفِطْرَةِ: السِّوَاكَ، وَقَصَّ الشَّارِبِ، وَتَقْلِيمَ الْأَظْفَارِ، وَغَسْلَ الْبَرَاجِمِ، وَحَلْقَ الْعَانَةِ، وَالِاسْتِنْشَاقَ، وَأَنَا شَكَكْتُ فِي الْمَضْمَضَةِ.

Siwâk, trimming the mustache, clipping the nails, washing the joints, shaving the pubes, rinsing the nose, and I am not sure about rinsing the mouth." (***Sahih***)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٩٢٢٧.

٥٠٤٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ قَالَ: عَشْرَةٌ مِنَ السُّنَّةِ: السِّوَاكُ، وقَصُّ الشَّارِبِ، وَالْمَضْمَضَةُ، وَالِاسْتِنْشَاقُ، وَتَوْفِيرُ اللِّحْيَةِ، وَقَصُّ الْأَظْفَارِ، وَنَتْفُ الْإِبْطِ، وَالْخِتَانُ، وَحَلْقُ الْعَانَةِ، وَغَسْلُ الدُّبُرِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ سُلَيْمَانَ التَّيْمِيِّ وَجَعْفَرِ بْنِ إِيَاسٍ أَشْبَهُ بِالصَّوَابِ مِنْ حَدِيثِ مُصْعَبِ بْنِ شَيْبَةَ، وَمُصْعَبٌ مُنْكَرُ الْحَدِيثِ.

5045. It was narrated that Talq bin Habîb said: "Ten things are from the *Sunnah*: Using the *Siwâk*, trimming the mustache, rinsing the mouth, rinsing the nose, letting the beard grow, trimming the nails, plucking the armpit hairs, circumcision, shaving the pubes and washing one's backside." (***Sahih***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The *Hadîth* of Sulaimân At-Taimî[1] and Ja'far bin Iyâs[2] is likely more correct than the *Hadîth* of Mus'ab bin Shaibah.[3] And Mus'ab is *Munkar* in *Hadîth*.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٩٢٢٨.

Comments:

1. 'Washing one's backside.' The use of stones or the like serves the purpose, but perfect cleansing is not achieved. Complete cleansing is not possible without water. Absolute purification procedure (*Istinjā*) is obligatory, while cleansing with water is Sunnah. *Intiqâsul ma'* (cleansing with water) signifies *Istinjā* with water.
2. Man is beautified with these deeds. Cleanliness reaches its zenith. Man looks civil. That is why these things were recorded under the *Kitâbuz-Zînah* (Book pertaining to adornment or beautification).

[1] He is the father of Al-Mu'tamir, in No. 5044.
[2] He is Abû Bishr in the chain of No. 5045.
[3] That is No. 5043.

5046. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Five things are of the *Fiṭrah*: Circumcision, shaving the pubes, plucking the armpit hair, clipping the nails and trimming the mustache.'" (*Ṣaḥîḥ*)

٥٠٤٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَحَلْقُ الْعَانَةِ، وَنَتْفُ الضَّبْعِ، وَتَقْلِيمُ الظُّفُرِ، وَتَقْصِيرُ الشَّارِبِ». وَقَفَهُ مالِكٌ.

تخريج: [**إسناده صحيح**] أخرجه البخاري في الأدب المفرد، ح:١٢٩٣ من حديث عبدالرحمٰن بن إسحاق المدني به، وهو في الكبرٰى، ح:٩٢٨٩ * سعيد هو ابن أبي سعيد المقبري، وللحديث طرق أخرى.

5047. It was narrated that Abû Hurairah said: "Five things are of the *Fiṭrah*: Clipping the nails, trimming the mustache, plucking the armpit hairs, shaving the pubes, and circumcision." (*Ṣaḥîḥ Mawqûf*)

٥٠٤٧ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَمْسٌ مِنَ الْفِطْرَةِ: تَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ، وَنَتْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَالْخِتَانُ.

تخريج: [**صحيح موقوف**] وهو في الكبرٰى، ح:٩٢٨٩ * وهو في الموطأ (يحيى):٢/٩٢١ عن سعيد بن أبي سعيد المقبري عن أبيه عن أبي هريرة، موقوف مثله، ورفعه بشر بن عمرو (التمهيد:٢١/٥٦)، وهو ثقة، فالحديث صحيح موقوفًا ومرفوعًا.

Chapter 2. Trimming The Mustache

(المعجم ٢) - إِحْفَاءُ الشَّارِبِ (التحفة ٢)

5048. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Trim the mustache and let the beard grow." [1] (*Ṣaḥîḥ*)

٥٠٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَلْقَمَةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحٰى».

تخريج: [**صحيح**] أخرجه أحمد:٢/٥٢ عن عبدالرحمٰن بن مهدي به، وهو في الكبرٰى، ح:٩٢٩١ * سفيان هو الثوري.

[1] Some scholars consider *Iḥfā'* to mean shave, while considering all of the narrations, and those most popularly reported, then the implication is cut, clip, trim short, etc.

Comments:

(For the explanation of this narration, please see No. 15)

5049. Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Let the beard grow and trim the mustache.'" (*Ṣaḥîḥ*)

٥٠٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَلْقَمَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَعْفُوا اللِّحٰى وَأَحْفُوا الشَّوَارِبَ».

تخريج: [**إسناده صحيح**] أخرجه أحمد عن عبدالرحمٰن بن مهدي به، انظر الحديث السابق، وهو في الكبرٰى، ح:٩٢٩٢.

5050. It was narrated that Zaid bin Al-Arqam said: "I heard the Messenger of Allâh ﷺ say: 'Whoever does not take from his mustache, he is not one of us.'" (*Ṣaḥîḥ*)

٥٠٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ يُوسُفَ ابْنَ صُهَيْبٍ يُحَدِّثُ عَنْ حَبِيبِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ لَمْ يَأْخُذْ شَارِبَهُ فَلَيْسَ مِنَّا».

تخريج: [**صحيح**] تقدم، ح:١٣، وهو في الكبرٰى، ح:٩٢٩٣.

Comments:

1. 'The one who does not take from his mustache' means when there is a need to trim it; when it begins to fall into the mouth, etc. Otherwise, it is not necessary to trim it everyday, nor is it enough to cut it once or twice during the whole lifetime.
2. 'Is not of us' means he does not adhere to our practice, or does not appear to be a Muslim when looked at. This is reproach, and while reproaching, severe words are often utilized.

Chapter 3. Concession For Shaving The Head

(المعجم ٣) - الرُّخْصَةُ فِي حَلْقِ الرَّأْسِ (التحفة ٣)

5051. It was narrated from Ibn 'Umar that the Prophet ﷺ saw a boy, part of whose head had been shaven and part had been left. He forbade that and said: "Shave all of it, or leave all of it." (*Ṣaḥîḥ*)

٥٠٥١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ رَأَى صَبِيًّا حُلِقَ بَعْضُ رَأْسِهِ وَتُرِكَ بَعْضٌ، فَنَهَى عَنْ ذٰلِكَ وَقَالَ: «احْلِقُوهُ كُلَّهُ أَوِ اتْرُكُوهُ كُلَّهُ».

تخريج: أخرجه مسلم، اللباس، باب كراهة القزع، ح:٢١٢٠ من حديث عبدالرزاق به، وهو في الكبرٰى، ح:٩٢٩٦.

Comments:

The unbelievers used to leave a lock or two in the name of some idol, etc. while shaving the head, as nowadays some ignorant people grow a tassel of hair on their heads in the name of their spiritual mentor, while shaving the rest, although such glorification of someone other than Allâh, Most High, is unlawful. Therefore, Allâh's Messenger ﷺ forbade it. This, however, does not mean that one ought to shave the hair from parts of the head equal in length. Rather the prohibition is in shaving part and leaving part from around the ears so that they do not hang into the ears. And if from the upper part of the head they are cut less, then there is no harm in it, provided they present a look of evenness or symmetry.

Chapter 4. Prohibition Of A Woman Shaving Her Head

(المعجم ٤) - النَّهْيُ عَنْ حَلْقِ الْمَرْأَةِ رَأْسَهَا (التحفة ٤)

5052. It was narrated from 'Alî: "The Messenger of Allâh ﷺ forbade women to shave their heads." (*Hasan*)

٥٠٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مُوسَى الْحَرَشِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ عَلِيٍّ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا.

تخريج: [حسن] أخرجه الترمذي، الحج، باب ماجاء في كراهية الحلق للنساء، ح:٩١٤ عن محمد بن موسى البصري به، وقال: "فيه اضطراب"، وهو في الكبرٰى، ح:٩٢٩٧، وللحديث شواهد عند أبي داود، ح:١٩٨٥ وغيره، وحديث أبي داود حسنه الحافظ في التلخيص الحبير:٢/ ٢٦١.

Chapter 5. Prohibition Of *Al-Qaza'* (Shaving Part Of The Head And Leaving Part)

(المعجم ٥) - النَّهْيُ عَنِ الْقَزَعِ (التحفة ٥)

5053. It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said: "Allâh, the Mighty and Sublime, has forbidden me from *Al-Qaza'* (to shave part of the head and leave part)." (*Sahîh*)

٥٠٥٣ - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ أَبِي الرِّجَالِ عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَهَانِي اللهُ عَزَّ وَجَلَّ عَنِ الْقَزَعِ».

تخريج: أخرجه البخاري، اللباس، باب القزع، ح:٥٩٢٠، ومسلم، اللباس، باب كراهة القزع، ح:٢١٢٠ من حديث عمر بن نافع به بغير هذا اللفظ، وهو في الكبرٰى، ح:٩٢٩٨.

Comments:

Al-Qaza' signifies to shave the hair from parts of the head, while leaving the rest unshaven. For the reason of forbiddance, please turn to Hadîth 5051.

5054. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Al-Qaza'* (to shave part of the head and leave part)." (***Sahîh***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The Hadîth of Yahya bin Sa'eed[1] and Muhammad bin Bishr[2] is more likely what is correct.

٥٠٥٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْقَزَعِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ يَحْيَى بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ بِشْرٍ أَوْلَى بِالصَّوَابِ.

تخريج: [**صحيح**] وهو في الكبرى، ح:٩٣٠٣، وانظر، ح:٥٢٣٠ وغيره.

Chapter 6. Cutting The (Hair)[3]

(المعجم ٦) - الأَخْذُ مِنَ الشَّارِبِ (التحفة ٦)

5055. It was narrated that Wâ'il bin Hujr said: "I came to the Prophet ﷺ and I had hair. He said: 'This is bad,' and I thought he meant me, so I cut my hair then I came to him. He said to me: 'I didn't mean you, but this is better.'" (***Sahîh***)

٥٠٥٥ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا سُفْيَانُ أَخُو قَبِيصَةَ وَمُعَاوِيَةُ بْنِ هِشَامٍ قَالَا: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَلِيَ شَعْرٌ، فَقَالَ: «ذُبَابٌ» فَظَنَنْتُ أَنَّهُ يَعْنِينِي، فَأَخَذْتُ مِنْ شَعْرِي ثُمَّ أَتَيْتُهُ، فَقَالَ لِي: «لَمْ أَعْنِكَ، وَهٰذَا أَحْسَنُ».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الترجل، باب: في تطويل الجمة، ح:٤١٩٠ من حديث سفيان بن عقبة السوائي به، وهو في الكبرى، ح:٩٣٠٧ * تلميذ عاصم بن كليب هو الثوري.

5056. It was narrated that Anas said: "The hair of the Prophet ﷺ was wavy, neither curly nor straight, and (hung down) between his ears and his shoulders." (***Sahîh***)

٥٠٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: كَانَ

[1] That is No. 5233 which appears later.
[2] That is No. 5232 which appears later.
[3] The text says: "Mustache" while the narrations mention only hair.

شَعْرُ النَّبِيِّ ﷺ شَعْرًا رَجِلًا، لَيْسَ بِالْجَعْدِ وَلَا بِالسَّبْطِ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ.

تخريج: أخرجه البخاري، اللباس، باب الجعد، ح:٥٩٠٥، ٥٩٠٦ من حديث وهب بن جرير، ومسلم، الفضائل، باب صفة شعر النبي ﷺ، ح:٢٣٣٨ من حديث جرير بن حازم به، وهو في الكبرى، ح:٩٣٠٨.

Comments:

1. 'Curly': It is possible his hair had a natural curl from birth. It is also possible that his hair had formed curls due to their having been long. Long hair generally have the tendency to form curls.
2. 'Between his ears and his shoulders': It appears that he used to have his hairs clipped off below his ears, and when it would reach his ﷺ shoulders. Other versions mention it touching his shoulders. See *Al-Bukhārī* No. 5903. and No. 5063 which follows. Some versions appear to use *"bain"* to refer to the shoulders, in which case it means his ﷺ shoulders were broad. Both are correct.
3. These narrations prove the allowance to clip one's hair.

5057. It was narrated that Ḥumaid bin 'Abdur-Raḥmân Al-Ḥimyarî said: "I met a man who accompanied the Prophet ﷺ as Abû Hurairah accompanied him for four years, who said: 'The Messenger of Allâh ﷺ forbade us from combing our hair every day.'"[1] *(Ṣaḥîḥ)*

٥٠٥٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيِّ قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ أَرْبَعَ سِنِينَ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ.

تخريج: [إسناده صحيح] تقدم، ح:٢٣٩، وهو في الكبرى، ح:٩٣٠٩.

Comments:

1. 'Like Abû Hurairah': This comparison could be concerning the period of time too; that he also stayed with the Prophet ﷺ for four years. Abû Hurairah ؓ arrived in the year 7H . and the Prophet ﷺ passed away in the third month of the year 11H. Or the comparison could also be in its nature or particulars that, as Abû Hurairah ؓ stayed all the time with the Prophet ﷺ; in the same manner this dignified person also used to remain in the company of the Prophet ﷺ.
2. 'Combing the hair daily': Because one's combing the hair daily provides the evidence that they are given to preening themselves excessively, and this trait is generally found in women. Either such a person preens and spruces himself

[1] Meaning, so as not to be preoccupied with personal appearance, and Muslims today have lost most of this chapter in their pursuit of constantly following the non-Muslims. And to Allāh is our complaint.

and keeps himself attractive like women, which puts other men to the test and cause them to go astray, or if he does so in order to attract women toward him, then he would cause mischief among women. Men should not have excessive inclination toward preening and beautification, otherwise they would give rise to evils.

3. The unmistakable outcome of one's not combing the hair daily would be that they would be prompted to have regular haircuts, so that the need for combing the hair daily does not remain. Herein lies the correlation of this chapter with the theme.

Chapter 7. Combing The Hair Every Other Day

(المعجم ٧) - **التَّرَجُّلُ غِبًّا** (التحفة ٧)

5058. It was narrated that 'Abdullâh bin Mughaffal said: "The Messenger of Allâh ﷺ forbade combing one's hair, except every other day." (*Ḍa'īf*)

٥٠٥٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّرَجُّلِ إِلَّا غِبًّا.

تخريج: [إسناده ضعيف] أخرجه الترمذي، اللباس، باب ما جاء في النهي عن الترجل إلا غبًّا، ح:١٧٥٦ من حديث عيسى بن يونس به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٩٣١٥، وصححه ابن حبان، ح:١٤٨٠، وضعفه أحد المغربيين، ولبعضه شاهد، انظر، ح:٥٠٦٠ هشام بن حسان عنعن، والحديث الآتي:٥٠٦١ يغني عنه.

5059. It was narrated from Al-Ḥasan that the Prophet ﷺ forbade combing one's hair except every other day. (*Ḍa'īf*)

٥٠٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّرَجُّلِ إِلَّا غِبًّا.

تخريج: [ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٣١٦.

5060. It was narrated that Al-Ḥasan and Muḥammad said: "Combing one's hair (should be done) every other day." (*Ḍa'īf*)

٥٠٦٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا بِشْرٌ عَنْ يُونُسَ عَنِ الْحَسَنِ وَمُحَمَّدٍ قَالَا: التَّرَجُّلُ غِبٌّ.

تخريج: [ضعيف] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٩٣١٧ * يونس هو ابن عبيد، وبشر هو ابن المفضل.

Comments:

In this command, there is an admonition for those people who always keep a comb in their pockets. For elaborate discussion, please turn to *Ḥadîth* 5057.

5061. It was narrated that 'Abdullâh bin Shaqîq said: "One of the Companions of the Prophet ﷺ was a governor in Egypt, and one of his companions came to him and found him with unkempt, wild hair. He said: 'How come I see you with wild hair when you are a governor?' He said: 'The Prophet of Allâh ﷺ forbade us from *Al-Irfâh*,'[1] and we said: 'What is *Al-Irfâh*?' He said: 'To comb your hair every day.'" (*Ṣaḥîḥ*)

٥٠٦١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: كَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَامِلًا بِمِصْرَ، فَأَتَاهُ رَجُلٌ مِنْ أَصْحَابِهِ فَإِذَا هُوَ شَعِثُ الرَّأْسِ مُشْعَانٌّ، قَالَ مَا لِي أَرَاكَ مُشْعَانًّا وَأَنْتَ أَمِيرٌ قَالَ: كَانَ نَبِيُّ اللهِ ﷺ يَنْهَانَا عَنِ الْإِرْفَاهِ قُلْنَا: وَمَا الْإِرْفَاهُ؟ قَالَ: التَّرَجُّلُ كُلَّ يَوْمٍ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٩٣١٨ .

Comments:

Indulgence in ease and plenty or *Al-Irfâh* has a wider meaning. Combing and anointing oneself daily is part of its meaning.

Chapter 8. Starting On The Right When Combing One's Hair

(المعجم ٨) - التَّيَامُنُ فِي التَّرَجُّلِ (التحفة ٨)

5062. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to like to start in the right. He would accept with his right hand and give with his right hand, and he liked to start on the right in all his affairs." (*Ṣaḥîḥ*)

٥٠٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُحِبُّ التَّيَامُنَ، يَأْخُذُ بِيَمِينِهِ وَيُعْطِي بِيَمِينِهِ، وَيُحِبُّ التَّيَمُّنَ فِي جَمِيعِ أُمُورِهِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٣٢١، وقال المزي: "هو وهم والمحفوظ حديث أشعث بن أبي الشعثاء عن أبيه عن مسروق عن عائشة"، وانظر، ح:١١٢، ٥٢٤٢ .

[1] The general meaning of which is "luxuriousness."

Chapter 9. Letting The Hair Grow

(المعجم ٩) - اتِّخَاذُ الشَّعْرِ (التحفة ٩)

5063. It was narrated that Al-Barâ' said: "I have never seen anyone who looked more handsome in a red *Hullah*[1] than the Messenger of Allâh ﷺ, with his long hair that came down to his shoulders. (*Sahîh*)

٥٠٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ أَحَدًا أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللهِ ﷺ وَجُمَّتُهُ تَضْرِبُ مَنْكِبَيْهِ.

تخريج: أخرجه البخاري، اللباس، باب الجعد، ح:٥٩٠١ من حديث إسرائيل به، وهو في الكبرى، ح:٩٣٢٦ .

5064. It was narrated that Anas said: "The hair of the Messenger of Allâh ﷺ came halfway down his ears." (*Sahîh*)

٥٠٦٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ شَعْرُ رَسُولِ اللهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الترجل، باب ماجاء في الشعر، ح:٤١٨٥ من حديث عبدالرزاق به، وهو في الكبرى، ح:٩٣٢٣.

Comments:

Meaning: Sometimes it was this length, sometime that.

5065. Al-Barâ' said: "I have never seen any man more handsome in a red *Hullah* than the Messenger of Allâh ﷺ." He said: "And I saw his long hair, coming almost to his shoulders." (*Sahîh*)

٥٠٦٥ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ: حَدَّثَنِي الْبَرَاءُ قَالَ: مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللهِ ﷺ، قَالَ: وَرَأَيْتُ لَهُ لِمَّةً تَضْرِبُ قَرِيبًا مِنْ مَنْكِبَيْهِ.

تخريج: أخرجه البخاري، ح:٥٩٠١ من حديث أبي إسحاق السبيعي به كما تقدم، ح:٥٠٦٣، وهو في الكبرى:٩٣٢٧ .

[1] Normally referring to two pieces made from the same material which are worn together, and it preceded.

Comments:

In Arabic, three expressions are used for long hair of the head: *Wafrah*, meaning hair that reach the lobe of the ear; *Limmah* which descend below the lobe of the ear but do not touch the shoulders; and *Jummah*, which reach the shoulders.

Chapter 10. Braids

(المعجم ١٠) - **الذُّؤَابَةُ** (التحفة ١٠)

5066. 'Abdullâh bin Mas'ûd said: "According to whose recitation do you want me to recite? Because I recited seventy-odd *Sûrahs* to the Messenger of Allâh ﷺ when Zaid had two braids, and was playing with the other boys." (***Sahîh***)

٥٠٦٦ - **أَخْبَرَنَا** الْحَسَنُ بْنُ إِسْمَاعِيلَ ابْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ ابْنِ يَرِيمَ قَالَ: قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: عَلَى قِرَاءَةِ مَنْ تَأْمُرُونِّي أَقْرَأُ؟ لَقَدْ قَرَأْتُ عَلَى رَسُولِ اللهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً، وَإِنَّ زَيْدًا لَصَاحِبُ ذُؤَابَتَيْنِ يَلْعَبُ مَعَ الصِّبْيَانِ.

تخريج: [صحيح] وهو في الكبرى، ح: ٩٣٢٩ .

5067. It was narrated that Abû Wâ'il said: "Ibn Mas'ûd addressed us and said: 'How do you want me to recite? According to the recitation of Zaid bin Thâbit, when I learned seventy-odd *Sûrahs* from the mouth of the Messenger of Allâh ﷺ while Zaid was with the other boys with two braids?'" (***Sahîh***)

٥٠٦٧ - **أَخْبَرَنَا** إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو شِهَابٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: خَطَبَنَا ابْنُ مَسْعُودٍ فَقَالَ: كَيْفَ تَأْمُرُونِّي أَقْرَأُ عَلَى قِرَاءَةِ زَيْدِ بْنِ ثَابِتٍ بَعْدَ مَا قَرَأْتُ مِنْ فِي رَسُولِ اللهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً، وَإِنَّ زَيْدًا مَعَ الْغِلْمَانِ لَهُ ذُؤَابَتَانِ.

تخريج: أخرجه البخاري، فضائل القرآن، باب القراء من أصحاب رسول الله ﷺ، ح: ٥٠٠٠، ومسلم، فضائل الصحابة، باب: من فضائل عبدالله بن مسعود وأمه رضي الله تعالى عنهما، ح: ٢٤٦٢ من حديث الأعمش به، وصرح بالسماع عند البخاري * أبو شهاب هو الحناط.

Comments:

In order to hold the hair of the children in place, they used to be braided, so that the hair do not get defiled while playing and sporting around. When the child would become sensible, there remained no need for braiding the hair. The gist of the matter is that he was just a child. From this *Hadîth*, the

permissibility of plaiting the hair becomes known.

5068. Ziyâd bin Al-Ḥuṣain narrated that his father said: "When he came to the Prophet ﷺ in Al-Madînah, the Messenger of Allâh ﷺ said to him: 'Come closer to me.' So he came closer to him, and he put his hand on his braid and wiped his head and prayed for him." (*Ḥasan*)

٥٠٦٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُرُوقِيُّ قَالَ: حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا غَسَّانُ بْنُ الْأَغَرِّ بْنِ حُصَيْنٍ النَّهْشَلِيُّ قَالَ: حَدَّثَنِي عَمِّي زِيَادُ بْنُ الْحُصَيْنِ عَنْ أَبِيهِ قَالَ: لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «ادْنُ مِنِّي» فَدَنَا مِنْهُ، فَوَضَعَ يَدَهُ عَلَى ذُؤَابَتِهِ، ثُمَّ أَجْرَى يَدَهُ وسَمَّتَ عَلَيْهِ وَدَعَا لَهُ.

تخريج: [**حسن**] أخرجه الطبراني في الكبير: ٤/ ٣٠، ح: ٣٥٥٨، ٣٥٥٩ من حديث غسان به، وهو في الكبرى، ح: ٩٣٣١، وللحديث شواهد معنوية.

Comments:

The term *'Dhuwâba'* is used to denote plaits of hair, meaning hair which are braided or plaited. It is also used to signify hanging hair, which are called locks, too. Actually, the hair which falls on the face were called locks or tresses. And Allâh knows best.

Chapter 11. Letting The Hair Grow Long

(المعجم ١١) - تَطْوِيلُ الْجُمَّةِ (التحفة ١١)

5069. It was narrated that Wâ'il bin Hujr said: "I came to the Prophet ﷺ and I had long hair. He said: 'It is not good,' and I thought he meant me, so I went and cut my hair. He said: 'I did not mean you, but this is better.'" (*Ṣaḥîḥ*)

٥٠٦٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَلِي جُمَّةٌ، قَالَ: «ذُبَابٌ» وَظَنَنْتُ أَنَّهُ يَعْنِينِي فَانْطَلَقْتُ فَأَخَذْتُ مِنْ شَعْرِي فَقَالَ: «إِنِّي لَمْ أَعْنِكَ وَهٰذَا أَحْسَنُ».

تخريج: [**إسناده صحيح**] تقدم، ح: ٥٠٥٥، وهو في الكبرى، ح: ٩٣٣٢ .

Comments:

He said: "*Jummah*" (long hair) indicating that it looked better when shorter than that, and its explanation preceded.

Chapter 12. Tying Up The Beard

(المعجم ١٢) - عَقْدُ اللِّحْيَةِ (التحفة ١٢)

5070. Ruwaifi' bin Thâbit said: "The Messenger of Allâh ﷺ said: 'O Ruwaifi', you may live for a long time after me, so tell the people that whoever ties up his beard, or twists it,[1] or hangs an amulet, or cleans himself (after relieving himself) with animal dung or bones, Muhammad has nothing to do with him.'" (*Sahîh*)

٥٠٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، أَنَّ شُيَيْمَ بْنَ بَيْتَانَ حَدَّثَهُ أَنَّهُ سَمِعَ رُوَيْفِعَ بْنَ ثَابِتٍ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَا رُوَيْفِعُ! لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي، فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ، أَوْ تَقَلَّدَ وَتَرًا، أَوِ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا بَرِيءٌ مِنْهُ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب ما ينهى عنه أن يستنجي به، ح:٣٦ من حديث عياش بن عباس به، وزاد قبل رويفع: "شيبان القتباني"، وهو في الكبرٰى، ح:٩٣٣٦.

Comments:

1. 'Perhaps': This was in fact a prediction that 'you would live for a long time after my passing away'. And that was the case. Ruwayfa' died in the year 53 H. and he was the last of the Prophet's Companions who died in Africa.
2. 'One who knots the beard': 'Knotting' means knotting the hair of the beard into a tangle so that it appears small. This is an unnecessary and unrealistic contrivance. It is, therefore, forbidden. Or it means denotes tying the knots out of arrogance and pride, as proud and overweening people used to tie knots in battles. Or they probably tied knots so that they might not face any hindrance while fighting. So to speak, tying the knots was synonymous with fighting a battle. And Allâh knows best.

   Some have understood it to mean that one should not fiddle with one's beard while performing the ritual prayer. Or one should not tie knots in one's beard before commencing the prayer with a view to protecting it from dust, as Allâh's Messenger ﷺ has forbidden one's tying the hair of the head and collecting one's clothes during prayer. In other words, one should not merely continue to worry about saving one's body, etc., from dust. One should rather pay heed to praying the *Salâh*.
3. 'Hangs an amulet': It is 'wearing a bow string as a necklace. *Watar* signifies the hip sinew or the vein of the sacrificial animal. It happens to be extremely strong. The bow is stringed with it, so that it could discharge the arrow afar

[1] To make braids or to make it curly.

due to its flexibility. During the period of *Jahiliyyah*, people would get this vein-string sufflated or blown upon by a soothsayer and then wear it round the neck, so that they could guard themselves against evil eye. Since the soothsayers used to recite polytheistic phrases, it was forbidden. Or a bell, etc., used to be strung round the necks of animals. It was forbidden because it was a means to caution the enemy. Or it was forbidden to tie the necks of animals with the string, because it used to be very hard and sharp. There was likelihood of the animal getting suffocated or his neck being slit, and they say it was all done for protection; hence, it involves *Shirk!*

4. Cleansing (*Istinja*) after defilement by various types of bodily discharge with the dung or bone of animals. Such things do not cleanse. It was, therefore, forbidden to use it as a means of cleansing. Moreover, it is the food of Jinn. Dung is nevertheless like filth.
5. 'Has nothing to do with': This is a rebuke and reprimand, because these are evil deeds, and some of them can be considered *Shirk*.

Chapter 13. Prohibition Of Plucking Gray Hairs

(المعجم ١٣) - النَّهْيُ عَنْ نَتَفِ الشَّيْبِ (التحفة ١٣)

5071. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ forbade plucking gray hairs. (***Hasan***)

٥٠٧١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ عَبْدِ الْعَزِيزِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ نَتْفِ الشَّيْبِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الترجل، باب: في نتف الشيب، ح:٤٢٠٢، والترمذي، ح:٢٨٢١، وابن ماجه، ح:٣٧٢١ من حديث عمرو بن شعيب به مطولاً ومختصرًا، وهو في الكبرٰى، ح:٩٣٣٧ * عبدالعزيز هو الدراوردي، وعمارة هو الأنصاري، وللحديث شواهد عند مسلم وغيره. .

Comments:

Graying is a sign of oldness or old age. When gray hairs begin to appear, they obdurately continue to appear. It is useless to pluck them out. Moreover, plucking gray hairs is a trick that deceives people, and deception is not permitted. Dying the gray hair has been allowed since it is not an attempt to permanently alter it. See what follows.

Chapter 14. Permission To Dye The Hair

(المعجم ١٤) - الإِذْنُ بِالخِضَابِ (التحفة ١٤)

5072. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Jews and Christians do not dye their hair, so

٥٠٧٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ [قَالَ]: حَدَّثَنَا عَمِّي [قَالَ]: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ

أَبُو سَلَمَةَ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ؛ ح وَأَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْيَهُودُ وَالنَّصَارَى لَا تَصْبُغُ فَخَالِفُوهُمْ».

be different from them." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، ح:٣٤٦٢ من حديث إبراهيم بن سعد به، وهو في الكبرٰى، ح:٩٣٣٨، ٩٣٣٩ * عمه يعقوب بن إبراهيم بن سعد.

Comments:

(See also No. 5078).

٥٠٧٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِهِ.

5073. A similar report was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ. (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٣٤٠.

٥٠٧٤ - أَخْبَرَنِي الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا تَصْبُغُ فَخَالِفُوا عَلَيْهِمْ فَاصْبُغُوا».

5074. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Jews and the Christians do not dye their hair, so be different from them and dye your hair.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٩٣٤١.

٥٠٧٥ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى - وَهُوَ ابْنُ يُونُسَ - عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا

5075. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Jews and the Christians do not dye their hair, so be different from them." (*Ṣaḥîḥ*)

تَصْبُغُ فَخَالِفُوهُمْ».

تخريج: أخرجه البخاري، اللباس، باب الخضاب، ح:٥٨٩٩، ومسلم، اللباس، باب: في مخالفة اليهود في الصبغ، ح:٢١٠٣ من حديث الزهري به، وهو في الكبرٰى، ح:٩٣٤٣.

5076. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Change gray hair, but do not imitate the Jews.''' (*Ṣaḥîḥ*)

٥٠٧٦ - **أَخْبَرَنَا** عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ جَنَابٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٣٤٤، وسنده حسن، وللحديث شواهد كثيرة جدًا.

5077. It was narrated that Az-Zubair said: The Messenger of Allâh ﷺ said: "Change gray hair but do not imitate the Jews.''' (*Ḥasan*)

Both of these are not preserved.

٥٠٧٧ - **أَخْبَرَنَا** حُمَيْدُ بْنُ مَخْلَدِ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ» وَكِلَاهُمَا غَيْرُ مَحْفُوظٍ.

تخريج: [إسناده حسن] أخرجه أحمد:١/ ١٦٥ عن محمد بن كناسة به، وهو في الكبرٰى، ح:٩٣٤٥.

Chapter 15. Prohibition Of Dyeing Hair Black

(المعجم ١٥) - النَّهْيُ عَنِ الخِضَابِ بِالسَّوَادِ (التحفة ١٥)

5078. It was narrated that Ibn 'Abbâs, who attributed it to the Prophet ﷺ, said: "Some people will dye their hair black like the breasts of pigeons at the end of time, but they will not even smell the fragrance of Paradise." (*Ṣaḥîḥ*)

٥٠٧٨ - **أَخْبَرَنَا** عَبْدُ الرَّحْمٰنِ بْنُ عُبَيْدِ اللهِ الْحَلَبِيُّ عَنْ عُبَيْدِ اللهِ - وَهُوَ ابْنُ عَمْرٍو - عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ أَنَّهُ قَالَ: قَوْمٌ يَخْضِبُونَ بِهٰذَا السَّوَادِ آخِرَ الزَّمَانِ كَحَوَاصِلِ الْحَمَامِ، لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الترجل، باب ما جاء في خضاب السواد، ح:٤٢١٢ من حديث عبيدالله بن عمرو الرقي به، وهو في الكبرٰى، ح:٩٣٤٦، وحسنه المنذري،

وصححه ابن حبان، والحاكم وغيرهما * عبدالكريم هو الجزري كما في سنن أبي داود كذا قال البغوي وغيره.

Comments:

1. 'Like the breasts of pigeons' means black.

2. Using pure, or dark, or "jet" black is unlawful, while other dark colors mentioned later are exempt from this.

5079. It was narrated that Jâbir said: "Abû Quhâfah was brought on the Day of the Conquest of Makkah, and his hair and beard were white like the *Thaghâmah*.[1] The Messenger of Allâh ﷺ said: 'Change this with something, but avoid black.'" (*Sahîh*)

٥٠٧٩ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا، فَقَالَ رَسُولُ اللهِ ﷺ: «غَيِّرُوا هٰذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ».

تخريج: أخرجه مسلم، اللباس، باب استحباب خضاب الشيب بصفرة وحمرة وتحريمه بالسواد، ح:٢١٠٢/٧٩ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:٩٣٤٧ .

1. The *Thaghâmah* is a plant with white blossoms. Due to profuseness of the blossoms, the shrub too looks white from afar.

2. Abû Quhâfah is the father of Abû Bakr As-Siddîq ؓ

Chapter 16. Dyeing Hair With *Henna* And *Katam*[2]

(المعجم ١٦) - الْخِضَابُ بِالْحِنَّاءِ وَالْكَتْمِ (التحفة ١٦)

5080. It was narrated from Abû Dharr that the Prophet ﷺ said: "The best things with which you can change gray hair are *Henna* and *Katam*." (*Sahîh*)

٥٠٨٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى قَالَ: حَدَّثَنَا بِهِ أَبِي عَنْ غَيْلَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ مَا غَيَّرْتُمْ بِهِ الشَّمَطَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٣٤٩، وللحديث شواهد، منها الحديث الآتي * محمد بن مسلم هو ابن وارة، وغيلان هو ابن جامع، أبو إسحاق عنعن، وابن أبي ليلٰى هو عبدالرحمن.

[1] A white fruit from a type of plant.

[2] A dye, which was dark. Some of them say it was a dye made by mixing a plant with *henna*, or other plants.

Comments:

When both are mixed well, the color does not remain utterly black, but becomes slightly inclined to reddishness. Consequently, the possibility of deception does not remain. The woad or indigo dye obtained from the leaves of the plant called *Katam* should not be in excess. Rather redness ought to be apparent in it. *Katam* are the leaves of a tree: mimosa flava. It grows in Yemen. This dye applied with *Henna* to the hair is said to preserve its original color. Its color is black with a touch of redness.

5081. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'The best things with which you can change gray hair are *Henna* and *Katam*.'" (*Ṣaḥîḥ*)

٥٠٨١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْأَجْلَحِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، اللباس، باب ماجاء في الخضاب، ح:١٧٥٣ من حديث الأجلح به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٩٣٥٠، وصححه ابن حبان، ح:١٤٧٥.

5082. It was narrated that Abû Dharr said: "I heard the Prophet ﷺ say: 'Some of the best things with which you can change gray hair are *Henna* and *Katam*.'" (*Ṣaḥîḥ*)

٥٠٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَشْعَثَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي ابْنُ أَبِي لَيْلَى عَنِ الْأَجْلَحِ، فَلَقِيتُ الْأَجْلَحَ فَحَدَّثَنِي عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ مِنْ أَحْسَنِ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٣٥١.

5083. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'The best things with which you can change gray hair are *Henna* and *Katam*.'" (*Ṣaḥîḥ*)

Al-Jurairî and Kahmas contradicted him.

٥٠٨٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الْأَجْلَحِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ». خَالَفَهُ الْجُرَيْرِيُّ وَكَهْمَسٌ.

تخريج: [إسناده صحيح] تقدم، ح:٥٠٨١، وهو في الكبرٰى، ح:٩٣٥٢.

5084. It was narrated that 'Abdullâh bin Buraidah said: "The Messenger of Allâh ﷺ said: 'The best things with which you can change gray hair are *Henna* and *Katam*.'" (*Ṣaḥîḥ*)

٥٠٨٤ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [إسناده صحيح] تقدم، ح: ٥٠٨١، وهو في الكبرى، ح: ٩٣٥٣.

5085. It was narrated from 'Abdullâh bin Buraidah that he heard that the Messenger of Allâh ﷺ said: "The best things with which you can change gray hair are *Henna* and *Katam*." (*Ṣaḥîḥ*)

٥٠٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ كَهْمَسًا يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: [«إِنَّ] أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [إسناده صحيح] تقدم، ح: ٥٠٨١، وهو في الكبرى، ح: ٩٣٥٥.

5086. It was narrated that Abû Rimthah said: "My father and I came to the Prophet ﷺ and he had dyed his beard with *Henna*." (*Ṣaḥîḥ*)

٥٠٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ قَالَ: أَتَيْتُ أَنَا وَأَبِي النَّبِيَّ ﷺ وَكَانَ قَدْ لَطَخَ لِحْيَتَهُ بِالْحِنَّاءِ.

تخريج: [صحيح] أخرجه أبو داود، الترجل، باب: في الخضاب، ح: ٤٢٠٦، ٤٢٠٧ من حديث إياد به، وهو في الكبرى، ح: ٩٣٥٦، وقال الترمذي، ح: ٢٨١٢ "حسن غريب"، وصححه ابن خزيمة، وابن حبان، ح: ١٥٢٢، والحاكم: ٤٢٦/٢، ٦٠٧، والذهبي وغيرهم.

5087. It was narrated that Abû Rimthah said: "I came to the Prophet ﷺ and I saw that he had dyed his beard with yellow dye." (*Ṣaḥîḥ*)

٥٠٨٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَرَأَيْتُهُ قَدْ لَطَخَ لِحْيَتَهُ بِالصُّفْرَةِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٩٣٥٧ .

Comments:

Tinting the beard pale-gold or blonde means applying *Henna* only, as has preceded above. The color of *Henna* too happens to be like pale-gold or blonde.

Chapter 17. Dyeing The Hair With Yellow Dye

(المعجم ١٧) - الخِضَابُ بِالصُّفْرَةِ

(التحفة ١٧)

5088. It was narrated that Zaid bin Aslam said: "I saw Ibn 'Umar dyeing his beard yellow with *Khalûq*[1] and I said: 'O Abû 'Abdur-Raḥmân, are you dyeing your beard yellow with *Khalûq*?' He said: 'I saw the Messenger of Allâh ﷺ dyeing his beard yellow with it, and there was no other kind of dye that was dearer to him than this. He used to dye all of his clothes with it, even his *'Imâmah* (turban).'" (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is likely more correct than the narration of Abû Qutaibah.[2]

٥٠٨٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الدَّرَاوَرْدِيُّ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَفِّرُ لِحْيَتَهُ بِالْخَلُوقِ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّكَ تُصَفِّرُ لِحْيَتَكَ بِالْخَلُوقِ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَفِّرُ بِهَا لِحْيَتَهُ، وَلَمْ يَكُنْ شَيْءٌ مِنَ الصِّبْغِ أَحَبَّ إِلَيْهِ مِنْهَا وَلَقَدْ كَانَ يَصْبُغُ بِهَا ثِيَابَهُ كُلَّهَا حَتَّى عِمَامَتَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ أَبِي قُتَيْبَةَ.

تخريج: **[إسناده صحيح]** أخرجه أبو داود، اللباس، باب: في المصبوغ بالصفرة، ح: ٤٠٦٤ من حديث عبدالعزيز بن محمد الدراوردي به، وهو في الكبرٰى، ح: ٩٣٥٨.

Comments:

Khalûq is a feminine fragrance, which is made out of saffron and some other ingredients. Its color happens to be yellowish-red. Since it is for the use of women, men have been prevented from using it. The Prophet ﷺ might perhaps have used it. Or something else which had a similar appearance as in the previous narrations, or gotten it on his garments from touching his wives. And Allāh knows best.

5089. It was narrated from Qatâdah that he asked Anas: "Did the Messenger of Allâh ﷺ dye his hair?" He said: "His gray hair didn't go that far, it was only a little at his temples." (***Ṣaḥîḥ***)

٥٠٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّهُ سَأَلَهُ هَلْ خَضَبَ رَسُولُ اللهِ ﷺ قَالَ: لَمْ يَبْلُغْ ذٰلِكَ، إِنَّمَا كَانَ شَيْءٌ فِي صُدْغَيْهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٥٠ من حديث همام بن يحيى به، وهو في الكبرٰى، ح: ٩٣٦١ .

[1] *Khalûq*: A yellow dye, compound of saffron

[2] No. 5245.

5090. It was narrated from Anas that the Messenger of Allâh ﷺ did not dye his hair; his gray hair were only a little beneath his lower lip and at his temples, and a little on his head. (*Sahîh*)

٥٠٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا الْمُثَنَّى - يَعْنِي ابْنَ سَعِيدٍ - قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَخْضِبُ، إِنَّمَا كَانَ الشَّمَطُ عِنْدَ الْعَنْفَقَةِ يَسِيرًا وَفِي الصُّدْغَيْنِ يَسِيرًا، وَفِي الرَّأْسِ يَسِيرًا.

تخريج: أخرجه مسلم، الفضائل، باب شيبه ﷺ، ح:٢٣٤١/١٠٤ من حديث المثنى بن سعيد به.

5091. It was narrated from 'Abdullâh bin Mas'ûd that the Prophet of Allâh ﷺ disliked ten things: Yellow dye, meaning *Khalûq*, changing gray hair, dragging one's *Izâr*, wearing gold rings, playing with dice (*Ki'âb*),[1] (a woman) showing her adornment to people to whom it is not permissible for her to show it, reciting *Ruqyah*, unless it is with *Al-Mu'âwidhât* (Verses seeking refuge with Allâh), hanging amulets, removing to ejaculate in other than the right place,[2] and taking away the milk of an infant boy (by having intercourse with his mother) – but he did not say that this is *Harâm*. (*Hasan*)

٥٠٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ، عَنْ عَمِّهِ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ: أَنَّ نَبِيَّ اللهِ ﷺ كَانَ يَكْرَهُ عَشْرَ خِصَالٍ، الصُّفْرَةَ يَعْنِي الْخَلُوقَ، وَتَغْيِيرَ الشَّيْبِ، وَجَرَّ الْإِزَارِ، وَالتَّخَتُّمَ بِالذَّهَبِ، وَالضَّرْبَ بِالْكِعَابِ، وَالتَّبَرُّجَ بِالزِّينَةِ لِغَيْرِ مَحَلِّهَا، وَالرُّقَى إِلَّا بِالْمُعَوِّذَاتِ، وَتَعْلِيقَ التَّمَائِمِ، وَعَزْلَ الْمَاءِ بِغَيْرِ مَحَلِّهِ، وَإِفْسَادَ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الخاتم، باب ما جاء في خاتم الذهب، ح:٤٢٢٢ من حديث المعتمر بن سليمان به، وهو في الكبرى، ح:٩٣٦٣ * عبدالرحمٰن بن حرملة قال البخاري: "لم يصح حديثه"، ووثقه ابن حبان، وأبو حاتم الرازي.

Comments:

1. 'He disliked them': Some of the above-quoted deeds or acts are absolutely

[1] *Ki'âb* is plural of *Ka'b* and here it refers to bones taken from the knees of sheep which were used in gambling similar to dice. Hence, it is considered to also apply to that.

[2] The meaning of *'Azl* is to withdraw prior to ejaculation, which was a practice implemented to prevent pregnancy.

unlawful and some reprehensible or undesirable. The expression 'dislike' could be employed for both of them.

2. 'Applying *Khalûq*': Please see *Hadîth* 5088.
3. 'Changing gray hair' meaning by dyeing it black.
4. 'Dragging one's *Izâr*': See Chapter 101.
5. Dice: Other texts mention "*Nard*" for dice, and *Shatranj* or backgammon.
6. 'Not permissible for her to show it' means a woman's displaying her beautification in front of someone other than husband. This is unlawful.
7. '*Al-Mu'āwidhāt.*' meaning the last two *Sūrahs* of the Qur'ān, in which Allâh's refuge is sought; or other such reported prescriptions for *Ruqyah*.
8. 'Hanging amulets': Beads, amulets, or talismans, which are worn to ward off evil.
9. 'In other than the right place': Meaning to pullout during intercourse, so the semen does not enter the woman's designated, lawful location.
10. 'Taking a way the milk' means to have coitus during the period of lactation, because if pregnancy occurs during the period of lactation, the breast-milk becomes injurious to the child. In the circumstances of weaning the child off its mother's milk, the health of the child is likely to be adversely affected. This is, however, reprehensible or undesirable. It is not unlawful.
11. 'He did not say that this is *Harām*': Some venerable individuals have stated concerning this phrase that Allâh's Messenger ﷺ did not like all the above-described things, but he did not rule them unlawful. But this is wrong, because there are quite a number of things quoted above, which are unlawful, it rather refers to the last act mentioned.

Chapter 18. Women Dyeing[1]

(المعجم ١٨) - الْخِضَابُ لِلنِّسَاءِ

(التحفة ١٨)

5092. It was narrated from 'Âishah that a woman reached out her hand (to give) a letter to the Prophet ﷺ, and he withdrew his hand. She said: "O Messenger of Allâh, I reached out my hand (to give you) a letter and you did not take it." He said: "I did not know whether it was the hand of a woman or a man." She said: "It is the hand of a woman." He said: "If you were a woman, you would

٥٠٩٢ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا مُطِيعُ بْنُ مَيْمُونٍ: حَدَّثَتْنَا صَفِيَّةُ بِنْتُ عِصْمَةَ عَنْ عَائِشَةَ: أَنَّ امْرَأَةً مَدَّتْ يَدَهَا إِلَى النَّبِيِّ ﷺ بِكِتَابٍ، فَقَبَضَ يَدَهُ فَقَالَتْ: يَا رَسُولَ اللهِ! مَدَدْتُ يَدِي إِلَيْكَ بِكِتَابٍ فَلَمْ تَأْخُذْهُ فَقَالَ: إِنِّي لَمْ أَدْرِ أَيَدُ امْرَأَةٍ هِيَ أَوْ رَجُلٍ؟ قُلْتُ: بَلْ يَدُ امْرَأَةٍ، قَالَ: «لَوْ كُنْتِ امْرَأَةً لَغَيَّرْتِ

[1] The author did not mention "hair", nor is that in the narration; due to the sequence it appears that he intends: "dyeing the hair."

change your nails (by dyeing them) with *Henna*." (*Ḍa'īf*)

أَظْفَارَكِ بِالْحِنَّاءِ».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الترجل، باب: في الخضاب للنساء، ح:٤١٦٦ من حديث مطيع به، وهو لين الحديث (تقريب)، والحديث في الكبرى، ح:٩٣٦٤، وقال أحمد في العلل: "هذا حديث منكر" * صفية لا تعرف (تقريب).

Comments:

1. 'Withdrew his hand from it, or he refrained from laying hand upon it': Lest it might be the hand of a woman, because Allâh's Messenger ﷺ never touched the hand of a marriageable woman.
2. 'You would change your nails with *Henna*': It is one issue that a woman should not keep her hands identical to those of men, but she should rather necessarily tint the entire hand or at least the tips of the fingers, so that distinction could be made. Otherwise, a mistake could be committed. It is a different thing that due to his having been extremely cautious, the Prophet ﷺ made no mistake. But his apprehension proved right. It, however, does not mean that if you had tainted your hands with *Henna*, I would not have withdrawn my hand.

Chapter 19. Disliking The Smell Of Henna

(المعجم ١٩) - كَرَاهِيَةُ رِيحِ الْحِنَّاءِ (التحفة ١٩)

5093. Karîmah said: "I heard a woman asking 'Âishah about dyeing the hair with *Henna*. She said: "There is nothing wrong with it, but I do not like to do it because my beloved – meaning the Prophet ﷺ – disliked its smell."' (*Ḍa'īf*)

٥٠٩٣ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: سَمِعْتُ كَرِيمَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ سَأَلَتْهَا امْرَأَةٌ عَنِ الْخِضَابِ بِالْحِنَّاءِ قَالَتْ: لَا بَأْسَ بِهِ، وَلٰكِنْ أَكْرَهُ هٰذَا لِأَنَّ حِبِّي ﷺ كَانَ يَكْرَهُ رِيحَهُ، تَعْنِي النَّبِيَّ ﷺ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، ح:٤١٦٤ (انظر الحديث السابق) من حديث علي بن المبارك به، وهو في الكبرى، ح:٩٣٦٥ * كريمة لم أجد من وثقها.

Comments:

It seems the question was pertaining to using it in the hair otherwise applying *Henna* to the hands is commendable for a woman.

Chapter 20. Plucking Hairs

(المعجم ٢٠) - النَّتْفُ (التحفة ٢٠)

5094. It was narrated from Abû Al-Ḥuṣain Al-Haitham bin Shufayy (Abû Al-Aswad said: Shufayy) that he said: "A friend of mine who was

٥٠٩٤ - أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا أَبِي وَأَبُو الْأَسْوَدِ النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ قَالَا: حَدَّثَنَا

الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، عَنْ أَبِي الْحُصَيْنِ الْهَيْثَمِ بْنِ شُفَيٍّ، وَقَالَ أَبُو الْأَسْوَدِ: شُفَيٌّ إِنَّهُ سَمِعَهُ يَقُولُ: خَرَجْتُ أَنَا وَصَاحِبٌ لِي يُسَمَّى أَبَا عَامِرٍ رَجُلٌ مِنَ الْمَعَافِرِ لِنُصَلِّيَ، بِإِيلِيَاءَ، وَكَانَ قَاصُّهُمْ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ أَبُو رَيْحَانَةَ مِنَ الصَّحَابَةِ، قَالَ أَبُو الْحُصَيْنِ: فَسَبَقَنِي صَاحِبِي إِلَى الْمَسْجِدِ، ثُمَّ أَدْرَكْتُهُ فَجَلَسْتُ إِلَى جَنْبِهِ فَقَالَ: هَلْ أَدْرَكْتَ قَصَصَ أَبِي رَيْحَانَةَ؟ فَقُلْتُ: لَا، فَقَالَ: سَمِعْتُهُ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ عَشْرٍ: عَنِ الْوَشْرِ، وَالْوَشْمِ، وَالنَّتْفِ، وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ، وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شِعَارٍ، وَأَنْ يَجْعَلَ الرَّجُلُ أَسْفَلَ ثِيَابِهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ، أَوْ يَجْعَلَ عَلَى مَنْكِبَيْهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ، وَعَنِ النُّهْبَى، وَعَنْ رُكُوبِ النُّمُورِ، وَلُبُوسِ الْخَوَاتِيمِ إِلَّا لِذِي سُلْطَانٍ.

called Abû 'Âmir, from Al-Ma'âfir, and I went out to pray in Jerusalem. Their preacher was a man from (the tribe of) Azd who was called Abû Raiḥânah, one of the Companions." Abû Al-Ḥuṣain said: "My companion reached the Masjid before I did, then I caught up with him, and sat beside him. He said: 'Have you heard the preaching of Abû Raiḥânah?' I said: 'No.' He said: 'I heard him say: 'The Messenger of Allâh ﷺ forbade ten things: Filing (the teeth), tattoos, plucking (hair), for two men to lie under one cover with no barrier between them, for two women to lie under one cover with no barrier between them, for a man to add more than four fingers' width of silk to the bottom of his garment like the foreigners (Persians), or to wear more than four fingers' width of silk on his shoulders like the foreigners (Persians), (and he forbade) plundering, riding (while sitting on) on leopard skins and wearing rings – except for rulers." (*Da'îf*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، اللباس، باب من كرهه، ح:٤٠٤٩ من حديث المفضل به، وهو في الكبرٰى، ح:٩٣٦٦ * أبو عامر لم أجد من وثقه.

Comments:

1. Filing (the teeth): Old women or women advanced in age, in order to resemble young, used to file their teeth so that they might look young.
2. 'Tattooing': With the intention of beautification, a picture or design was marked on a person's skin by making small holes in the skin with a needle; it was then filled with antimony or any other hue or color.
3. 'Plucking out hair' means gray hairs, or the women plucking out the hair of their eyebrows, making them thinner, or while wailing. All of these are prohibited. Some scholars consider it to refer to plucking any hair aside from the pubic and underarm region, saying that plucking is more permanant, and

shaving or the like is allowed. This is the view of Aḥmad.

4. 'With no barrier': People of the period of Ignorance did not consider it necessary to have something between man and man, and between woman and woman.
5. 'Bottom of his garment': Meaning the hem or edges.

Chapter 21. Extending Hair With Cloth

(المعجم ٢١) - وَصْلُ الشَّعْرِ بِالْخِرَقِ (التحفة ٢١)

5095. It was narrated from Sa'eed bin Al-Musayyab that Mu'âwiyah said: "The Messenger of Allâh ﷺ forbade giving a false impression." (*Ṣaḥîḥ*)

٥٠٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ هِشَامٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ مُعَاوِيَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الزُّورِ.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(٥٤)، ح:٣٤٨٨، ومسلم، اللباس والزينة، باب تحريم فعل الواصلة والمستوصلة والواشمة والمستوشمة ... إلخ، ح:٢١٢٧/ ١٢٣ من حديث سعيد بن المسيب، به.

Comments:

Zuwr: (False impression) refers to falsehood in general, saying or testifying to what is not true. The author included it here to indicate the reason for prohibiting extending the hair. And he named this chapter: "With cloth" because some scholars before him allowed extending the hair with substances other than hair. While these narrations indicate that the prohibition applies to anything used for such purpose.

5096. It was narrated that Sa'eed Al-Maqburî said: "I saw Mu'âwiyah bin Abî Sufyân on the *Minbar*, holding a ball of hair such as women use. He said: 'What is wrong with Muslim women who put such things (on their heads)? I heard the Messenger of Allâh ﷺ say: "Any woman who adds hair to her head that is not hers, it is something false, that she is adding to her head." (***Hasan***)

٥٠٩٦ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ قَالَ: رَأَيْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَلَى الْمِنْبَرِ وَمَعَهُ فِي يَدِهِ كُبَّةٌ مِنْ كُبَبِ النِّسَاءِ مِنْ شَعْرٍ، فَقَالَ: مَا بَالُ الْمُسْلِمَاتِ يَصْنَعْنَ مِثْلَ هٰذَا، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَيُّمَا امْرَأَةٍ زَادَتْ فِي رَأْسِهَا شَعْرًا لَيْسَ مِنْهُ، فَإِنَّهُ زُورٌ تَزِيدُ فِيهِ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير:١٩/ ٣٤٥ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:٩٣٧٢ * سعيد هو ابن أبي سعيد المقبري، ورواه فليح بن سليمان عن سعيد المقبري عن أبيه ... إلخ، والطريقان محفوظان.

Chapter 22. Woman Who Affixes Hair Extensions

(المعجم ٢٢) - الْوَاصِلَةُ (التحفة ٢٢)

5097. It was narrated from Hishâm bin 'Urwah, from his wife Fâṭimah, from Asmâ' bint Abî Bakr, that the Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the woman who has that done. (*Ṣaḥîḥ*)

٥٠٩٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِهِ فَاطِمَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

تخريج: أخرجه البخاري، اللباس، باب وصل الشعر، ح:٥٩٣٦، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة ... إلخ، ح:٢١٢٢/١١٥ من حديث شعبة به، وهو في الكبرٰى، ح:٩٣٧٤.

Comments:

Irrespective of whether one does it for a price or gratis out of willingness, because providing help or aid in unlawful works is also unlawful.

Chapter 23. Woman Who Has Hair Extensions Affixed

(المعجم ٢٣) - الْمُسْتَوْصِلَةُ (التحفة ٢٣)

5098. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the woman who has that done, the woman who does tattoos and the woman who has that done." Al-Walîd bin Abû Hishâm narrated it in *Mursal* form. (*Ṣaḥîḥ*)

٥٠٩٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ. أَرْسَلَهُ الْوَلِيدُ بْنُ أَبِي هِشَامٍ.

تخريج: أخرجه البخاري، اللباس، باب وصل الشعر، ح:٥٩٣٧، ٥٩٤٠، ٥٩٤٧، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة ... إلخ، ح:٢١٢٤/١١٩ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٩٣٧٦.

5099. It was narrated from Nâfi' that he heard that the Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the woman who has that done, the woman who does tattoos and the woman who has that done. (*Ṣaḥîḥ*)

٥٠٩٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ نَافِعٍ: أَنَّهُ بَلَغَهُ: أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ،

وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٣٧٧، وهذه الرواية لا تعلل الأولى.

5100. It was narrated from Ṣafiyyah bint Shaibah, that 'Âishah said: "The Messenger of Allâh ﷺ said: 'May Allâh curse the woman who affixes hair extensions and the woman who has that done.'" (*Ṣaḥîḥ*)

٥١٠٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَعَنَ اللهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

تخريج: أخرجه البخاري، اللباس، باب وصل الشعر، ح:٥٩٣٤، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة ... إلخ، ح:٢١٢٣ من حديث شعبة به، وهو في الكبرٰى، ح:٩٣٧٨.

5101. It was narrated from Masrûq that a woman came to 'Abdullâh bin Mas'ûd and said: "I am a woman with little hair; is it alright for me to add extensions to my hair?" He said: "No." She said: "Is it something that you heard from the Messenger of Allâh ﷺ or that you find in the Book of Allâh?" He said: "No, rather I heard it from the Messenger of Allâh ﷺ and I find it in the Book of Allâh." And he quoted the *Hadîth*. (*Ṣaḥîḥ*)

٥١٠١ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا خَلَفُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبِي عنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ مَسْرُوقٍ: أَنَّ امْرَأَةً أَتَتْ عَبْدَ اللهِ بْنَ مَسْعُودٍ فَقَالَتْ: إِنِّي امْرَأَةٌ زَعْرَاءُ، أَيَصْلُحُ أَنْ أَصِلَ فِي شَعْرِي؟ فَقَالَ: لَا، قَالَتْ: أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ أَوْ تَجِدُهُ فِي كِتَابِ اللَّهِ؟ قَالَ: لَا، بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ وَأَجِدُهُ فِي كِتَابِ اللَّهِ. وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٣٧٩، وله شواهد عند البخاري، ح:٤٨٨٦، ٤٨٨٧ ...، ومسلم، ح:٢١٢٥ وغيرهما * الحسن هو ابن عبدالله العرني.

Comments:

It transpires from this, that even a woman who has little hair may not add false hair, because this act also entails treachery and deception.

Chapter 24. *Al-Mutanammiṣât* (The Women That Have Their Eyebrows Plucked)[1]

(المعجم ٢٤) - الْمُتَنَمِّصَاتُ (التحفة ٢٤)

5102. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ cursed the women who do tattoos and the women who have them done, *Al-Mutanammiṣât*, and the women who have their teeth separated[2] for the sake of beauty, those who change (the creation of Allâh.)" (*Ṣaḥîḥ*)

٥١٠٢ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْوَاشِمَاتِ، وَالْمُوتَشِمَاتِ، وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ.

تخريج: أخرجه البخاري، التفسير، باب: ﴿وما أتاكم الرسول فخذوه﴾، ح:٤٨٨٦، ٤٨٨٧، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة ... إلخ، ح:٢١٢٥ من حديث سفيان الثوري به، وهو في الكبرى، ح: ٩٣٨٠ .

Comments:

1. '*Nāmiṣah*' means plucking the hair': Clarification concerning it has preceded earlier in *Ḥadîth* 5094. It should, however, be kept in mind that those hair which the Divine law has commanded to remove are exempted from this. Moreover, as women are forbidden to pluck out hairs other than those quoted above, in the same manner, men also may not pluck out hairs for the reason of beautification or for cosmetic reasons.

5103. It was narrated that Ibrâhîm said: "Abdullâh said: 'The women who have their teeth separated..." and he quoted the *Hadîth*.'" (*Ṣaḥîḥ*)

٥١٠٣ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَبْدُ اللّٰهِ: الْمُتَفَلِّجَاتِ. وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٣٨٢، أخرجه مسلم، ح:٢١٢٥ من حديث الأعمش عن إبراهيم عن علقمة عن عبدالله بن مسعود به.

5104. Abân bin Ṣam'ah narrated that his mother said: "I heard 'Âishah say: 'The Messenger of Allâh ﷺ forbade the woman who does tattoos and the woman who

٥١٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبَانُ بْنُ صَمْعَةَ عَنْ أُمِّهِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ:

[1] *Al-Mutanammiṣât* and most of them say it refers to women who have the hair on their eyebrows plucked, others say it includes the face, as has preceded, and others say it includes more than that.

[2] That is, to make a gap between two of them.

has that done, the woman who affixes hair extensions and the woman who has that done, *An-Nâmiṣah* (the one who does the plucking) and *Al-Mutanammiṣah* (the one who has it done).'" **(*Ṣaḥîḥ*)**

نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ، وَالْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ، وَالنَّامِصَةِ وَالْمُتَنَمِّصَةِ.

تخريج: [صحيح] أخرجه أحمد: ٦/ ٢٥٧ من حديث أبان بن صمعة به، وهو في الكبرى، ح: ٩٣٨٣، وللحديث شواهد عند البخاري ومسلم وغيرهما.

Chapter 25. Women Who Have Tattoos Done, And Mention Of The Differences Reported From 'Abdullâh Bin Murrah And Ash-Sha'bî About This

(المعجم ٢٥) - **الْمُوتَشِمَاتُ وَذِكْرُ الاِخْتِلَافِ عَلَى عَبْدِ اللهِ بْنِ مُرَّةَ وَالشَّعْبِيِّ فِي هَذَا** (التحفة ٢٥)

5105. It was narrated from 'Abdullâh bin Murrah, from Al-Ḥârith, from 'Abdullâh, who said: "The one who consumes *Ribâ*, the one who pays it, and the one who writes it down, if they know that it is *Ribâ*; the woman who does tattoos and the woman who has that done for the purpose of beautification; the one who withholds *Ṣadaqah* (*Zakâh*); and the one who reverts to the life of a Bedouin after having emigrated – they will (all) be cursed upon the tongue of Muḥammad ﷺ on the Day of Resurrection." **(*Ḥasan*)**

٥١٠٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُرَّةَ يُحَدِّثُ عَنِ الْحَارِثِ عَنْ عَبْدِ اللهِ قَالَ: آكِلُ الرِّبَا وَمُوكِلُهُ وَكَاتِبُهُ إِذَا عَلِمُوا ذٰلِكَ، وَالْوَاشِمَةُ وَالْمَوْشُومَةُ لِلْحُسْنِ، وَلَاوِي الصَّدَقَةِ، وَالْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ الْهِجْرَةِ، مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ﷺ يَوْمَ الْقِيَامَةِ.

تخريج: [حسن] أخرجه أحمد: ١/ ٤٠٩ من حديث الأعمش به، وهو في الكبرى، ح: ٩٣٨٩
* الحارث هو الأعور، وللحديث شواهد عند البخاري ومسلم وغيرهما.

Comments:

1. 'Consumes *Ribā'* whether he consumes it or puts it to any other use, because the use of interest or usurious gain is forbidden for one's self, in any form.
2. 'The one who writes it down' because this person also becomes a helper in the perpetration of an enormity or a major sin.
3. 'If they know': means the individuals concerned have the knowledge that it is a usurious transaction. Ignorance is forgivable.

4. 'One who reverts to the life of a Bedouin'. See No. 4191.
5. 'Upon the tongue of Muḥammad ﷺ' means Allâh's Messenger ﷺ has stated that such a person would be under the curse on the Day of Resurrection.

5106. It was narrated from Ḥuṣain, Mughîrah, and Ibn 'Awn, from Ash-Sh'abî, from Al-Ḥârith, from 'Alî, that the Messenger of Allâh ﷺ cursed the one who consumes *Ribâ*, the one who pays it, the one who writes it down, and the one who withholds *Ṣadaqah* (*Zakâh*). And he used to forbid wailing (in mourning for the dead). (***Ḥasan***)

Ibn 'Awn and 'Aṭâ' bin As-Sâ'ib narrated it in *Mursal* form.

٥١٠٦ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُصَيْنٌ وَمُغِيرَةُ وَابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ، عَنِ الحَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَمَانِعَ الصَّدَقَةِ وَكَانَ يَنْهَى عَنِ النَّوْحِ. أَرْسَلَهُ ابْنُ عَوْنٍ وَعَطَاءُ بْنُ السَّائِبِ.

تخريج: [حسن] وهو في الكبرى، ح: ٩٣٩٠، وانظر الحديث السابق.

5107. It was narrated from Ibn 'Awn, from Ash-Sha'bî, from Al-Ḥârith, who said: "The Messenger of Allâh ﷺ cursed the one who consumes *Ribâ*, the one who pays it, the one who writes it down and the one who witnesses it; the woman who does tattoos and the woman who has that done" – he said:[1] "Unless it is done as a remedy;" he said: "Yes" – "the man who married a woman in order to divorce her so that she may go back to her first husband and the man (the first husband) for whom that is done; and the one who withholds *Ṣadaqah* (*Zakâh*). And he used to forbid wailing (in mourning), but he did not say 'cursed.'" (***Ḥasan***)

٥١٠٧ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ، وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ، قَالَ: إِلَّا مِنْ دَاءٍ، فَقَالَ: نَعَمْ، وَالْحَالُّ وَالْمُحَلَّلُ لَهُ، وَمَانِعُ الصَّدَقَةِ، وَكَانَ يَنْهَى عَنِ النَّوْحِ وَلَمْ يَقُلْ لَعَنَ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٩٣٩١ .

[1] That is Ibn Awn asking the question and Ash-Sha'bî answering it, as is clear in the narration of it recorded by Imâm Aḥmad, No. 1120 (1:133).

Comments:

1. 'In order to divorce her:' See No. 3445.
2. "He did not say 'cursed'" means wailing is assuredly unlawful, but the term curse is not used for it here.

5108. It was narrated that from 'Aṭâ' bin As-Sâ'ib, from Ash-Sha'bî who said: "The Messenger of Allâh ﷺ cursed the one who consumes *Ribâ*, the one who pays it, the one who witnesses it and the one who writes it down; the woman who does tattoos and the woman who has that done; and he forbade wailing (in mourning), but he did not say that its doer is cursed." ***(Ḥasan)***

٥١٠٨ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلَفٌ - يَعْنِي ابْنَ خَلِيفَةَ - عَنْ عَطَاءِ بْنِ السَّائِبِ عَنِ الشَّعْبِيِّ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ، وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ، وَنَهَى عَنِ النَّوْحِ وَلَمْ يَقُلْ لَعَنَ صَاحِبَ.

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٩٣٩٢.

Comments:

'The woman who tattoos': This work is unlawful, whether a woman does it or a man. Since women used to generally practise it, feminine gender was employed.

5109. It was narrated that Abû Hurairah said: "A woman who did tattoos was brought to 'Umar and he said: 'I adjure you by Allâh, did any one among you hear (anything from) the Messenger of Allâh ﷺ'?" Abû Hurairah said: "I stood up and said: 'O Commander of the Believers! I heard him (say something).' He said: 'What did you hear?' I said: 'I heard him say: Do not do tattoos and do not have tattoos done.'" ***(Ṣaḥîḥ)***

٥١٠٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ عُمَرُ بِامْرَأَةٍ تَشِمُ فَقَالَ: أَنْشُدُكُمْ بِاللّٰهِ! هَلْ سَمِعَ أَحَدٌ مِنْكُمْ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ أَبُو هُرَيْرَةَ: فَقُمْتُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَنَا سَمِعْتُهُ، قَالَ: فَمَا سَمِعْتَهُ؟ قُلْتُ: سَمِعْتُهُ يَقُولُ: لَا تَشِمْنَ وَلَا تَسْتَوْشِمْنَ.

تخريج: أخرجه البخاري، اللباس، باب المستوشمة، ح: ٥٩٤٦ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح: ٩٣٩٣ .

Chapter 26. Women Who Have Their Teeth Separated

(المعجم ٢٦) - **الْمُتَفَلِّجَاتُ** (التحفة ٢٦)

5110. It was narrated that Ibn Mas'ûd said: "I heard the Messenger of Allâh ﷺ cursing *Al-Mutanammiṣât*, women who have their teeth separated, and women who have tattoos done, those who change the creation of Allâh, the Mighty and Sublime." (*Ṣaḥîḥ*)

٥١١٠ - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحيَى الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ بْنِ جَابِرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتَشِمَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللهِ عَزَّ وَجَلَّ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٣٩٨ * أبو حمزة هو السكري.

Comments:

In the *Ḥadîth* 5094, it has preceded that during the period of Ignorance, women were in the habit of filing their teeth to make them thinner. The intention was to make the teeth appear separated from each other. The same thing has been alluded to in this *Ḥadîth* by making spaces between the teeth (for beautification). This is unlawful.

5111. It was narrated that 'Abdullâh said: "I heard the Messenger of Allâh ﷺ cursing *Al-Mutanammiṣât*, women who have their teeth separated, and women who have tattoos done, those who change the creation of Allâh, the Mighty and Sublime." (*Ṣaḥîḥ*)

٥١١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ بْنِ جَابِرٍ، عَنْ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتَشِمَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللهِ عَزَّ وَجَلَّ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٩٣٩٩.

5112. It was narrated that 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'May Allâh curse *Al-Mutanammiṣât*, women who have tattoos done and women who have their teeth separated, those who change the creation of Allâh, the Mighty and

٥١١٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ بْنِ جَابِرٍ، عَنْ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَعَنَ اللهُ الْمُتَنَمِّصَاتِ

Sublime." (*Sahîh*)

وَالْمُتَوَشِّمَاتِ وَالْمُتَفَلِّجَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللهِ عَزَّ وَجَلَّ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٩٤٠٠.

Comments:

'Change what Allâh has created': So to speak, such deeds which these women indulge in for the sake of beautification are in reality synonymous with disfiguring a human's natural or primordially inherent form, although due to their having corrupt disposition, they visualize it as beautification.

Chapter 27. Prohibition On Filing (The Teeth)

(المعجم ٢٧) - تَحْرِيمُ الْوَشْرِ (التحفة ٢٧)

5113. It was narrated from Abû Al-Husain Al-Himyarî that he and a companion of his used to stay with Abû Raihânah to learn good things from him. He said: "One day my companion came and told me that he had heard Abû Raihânah say: 'The Messenger of Allâh ﷺ forbade filing (the teeth), tattoos, and plucking hairs.'" (*Da'îf*)

٥١١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ حَيْوَةَ ابْنِ شُرَيْحٍ قَالَ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ عَنْ أَبِي الْحُصَيْنِ الْحِمْيَرِيِّ: أَنَّهُ كَانَ هُوَ وَصَاحِبٌ لَهُ يَلْزَمَانِ أَبَا رَيْحَانَةَ يَتَعَلَّمَانِ مِنْهُ خَيْرًا، قَالَ: فَحَضَرَ صَاحِبِي يَوْمًا فَأَخْبَرَنِي صَاحِبِي أَنَّهُ سَمِعَ أَبَا رَيْحَانَةَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ حَرَّمَ الْوَشْرَ وَالْوَشْمَ وَالنَّتْفَ.

تخريج: [إسناده ضعيف] تقدم، ح: ٥٠٩٤، وهو في الكبرى، ح: ٩٤٠١.

Comments:

(This matter has been explainad in previous narrations. See No. 5094)

5114. It was narrated that Abû Raihânah said: "We heard that the Messenger of Allâh ﷺ forbade filing (the teeth) and tattoos." (*Da'îf*)

٥١١٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحُصَيْنِ الْحِمْيَرِيِّ، عَنْ أَبِي رَيْحَانَةَ قَالَ: بَلَغَنَا أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ.

تخريج: [إسناده ضعيف] تقدم، ح: ٥٠٩٤، وهو في الكبرى، ح: ٩٤٠٢.

5115. It was narrated that Abû Raiḥânah said: "We heard that the Messenger of Allâh ﷺ forbade filing (the teeth) and tattoos." (*Ṣaḥîḥ*)

٥١١٥ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحُصَيْنِ الْحِمْيَرِيِّ، عَنْ أَبِي رَيْحَانَةَ قَالَ: بَلَغَنَا أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ.

تخريج: [إسناده صحيح] تقدم، ح:٥٠٩٤، وهو في الكبرٰى:٩٤٠٣.

Chapter 28. *Kohl*

(المعجم ٢٨) - الْكُحْلُ (التحفة ٢٨)

5116. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "One of the best kinds of kohl that you use is *Ithmid* (antimony); it brightens the vision and makes the hair (eye-lashes) grow." (*Ḥasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Abdullâh bin 'Uthmân bin Khuthaim is feeble in *Ḥadîth*.

٥١١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ - وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْعَطَّارِ - عَنْ عَبْدِ اللهِ ابْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ خَيْرِ أَكْحَالِكُمُ الْإِثْمِدَ، إِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ اللهِ بْنُ عُثْمَانَ ابْنِ خُثَيْمٍ لَيِّنُ الْحَدِيثِ.

تخريج: [إسناده حسن] أخرجه أبو داود، اللباس، باب: في البياض، ح:٤٠٦١، وابن ماجه، ح:٣٤٩٧ من حديث ابن خثيم به، وهو حسن الحديث على الراجح، والحديث في الكبرٰى، ح:٩٤٠٤.

Chapter 29. *Ad-Dahn* (Oil)[1]

(المعجم ٢٩) - الدُّهْنُ (التحفة ٢٩)

5117. It was narrated that Simâk said: "I heard Jâbir bin Samurah being asked about the gray hairs of the Prophet ﷺ. He said: 'If he put oil on his head they could not be seen, but if he did not put oil on his head, they could be seen.'" (*Ṣaḥîḥ*)

٥١١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ قَالَ: كَانَ إِذَا ادَّهَنَ رَأْسَهُ لَمْ يُرَ مِنْهُ، وَإِذَا لَمْ يُدَّهَنْ رُؤِيَ مِنْهُ.

تخريج: أخرجه مسلم، الفضائل، باب شيبه ﷺ، ح:٢٣٤٤ عن ابن المثنٰى به، وهو في الكبرٰى، ح:٩٤٠٥.

[1] *Ad-Dahn* refers to any thick oil, as opposed to other types which are mentioned.

Comments:

The objective of Jabir ﷺ is that Allâh's Messenger ﷺ had few gray hairs, which were not seen when he applied oil to the hair.

Chapter 30. Saffron

(المعجم ٣٠) - **الزَّعْفَرَانُ** (التحفة ٣٠)

5118. 'Abdullâh bin Zaid narrated from his father that Ibn 'Umar used to dye his garments with saffron. He was asked about that and he said: "The Messenger of Allâh ﷺ used to dye his clothes (with it)." (*Sahîh*)

٥١١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ زَيْدٍ عَنْ أَبِيهِ: أَنَّ ابْنَ عُمَرَ كَانَ يَصْبُغُ ثِيَابَهُ بِالزَّعْفَرَانِ فَقِيلَ لَهُ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَصْبُغُ.

تخريج: [إسناده صحيح] تقدم، ح:٥٠٨٨، وهو في الكبرى، ح:٩٤٠٦ * عبدالله بن زيد هو ابن أسلم.

Comments:

(See No. 5088).

Chapter 31. Amber[1]

(المعجم ٣١) - **الْعَنْبَرُ** (التحفة ٣١)

5119. It was narrated that Muhammad bin 'Alî said: "I asked 'Âishah: 'Did the Messenger of Allâh ﷺ wear perfume?' She said: 'Yes, the perfumes used by men: Musk and amber.'" (*Da'îf*)

٥١١٩ - أَخْبَرَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا بَكْرٌ الْمُزَلِّقُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَطَاءٍ الْهَاشِمِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: سَأَلْتُ عَائِشَةَ أَكَانَ رَسُولُ اللهِ ﷺ يَتَطَيَّبُ؟ قَالَتْ: نَعَمْ، بِذِكَارَةِ الطِّيبِ الْمِسْكِ وَالْعَنْبَرِ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٩٤٠٧ * عبدالله بن عطاء حسن الحديث مدلس وعنعن، بكر بن الحكم حسن الحديث.

Comments:

'Muhammad bin 'Alî': By him is meant 'Alî's son Muhammad who is called Muhammad bin Al-Hanafiyyah, and Al-Hanafiyah refers to his mother. May Allâh's mercy be upon him. 'Men's perfumes' are which have fragrance but no color. Colored perfumes are for women, for instance, saffron, etc.

[1] *'Anbar*, which has been called ambergris and then amber in later times, is named after the whale as it is a product which it regurgitates. It is not the same as the sap from trees which hardens and is called "amber."

Chapter 32. The Difference Between Perfumes For Men And Perfumes For Women

(المعجم ٣٢) - **الفَصْلُ بَيْنَ طِيبِ الرِّجَالِ وَطِيبِ النِّسَاءِ** (التحفة ٣٢)

5120. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The perfume for men is that whose scent is apparent while its color is hidden, and the perfume for women is that whose color is apparent, while its scent is hidden.'" (*Ḍa'īf*)

٥١٢٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ - يَعْنِي الْحَفَرِيَّ - عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ، وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ».

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، الأدب، باب ما جاء في طيب الرجال والنساء، ح:٢٧٨٧ من حديث أبي داود عمر بن سعد الحفري به، وقال: "حسن"، وهو في الكبرٰى، ح:٩٤٠٨ * رجل هو الطفاوي ولا يعرف كما في التقريب وغيره.

Comments:

1. 'Whose color is hidden': Men's perfumes may contain light color which is, however, apparent when looked at from a distance, for instance, the hue of musk. In the same manner, women's perfumes may contain slight fragrance. If it is not sensed by passers-by, then there is no harm in it, because Allâh's Messenger ﷺ did not negate it, he rather said, 'whose scent is hidden.' So to speak, there is no harm if there is a slight scent.
2. If a woman is in the house of her husband, and if she does not go out, she may also use a stronger fragrance.

5121. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The perfume for men is that whose scent is apparent while its color is hidden, and the perfume for women is that whose color is apparent, while its scent is hidden." (*Ḥasan*)

٥١٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ الرَّقِّي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ الطُّفَاوِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ، وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ».

تخريج: **[حسن]** انظر الحديث السابق، وهو في الكبرٰى، ح:٩٤٠٩ .

Chapter 33. The Best Type Of Perfume

(المعجم ٣٣) - أَطْيَبُ الطِّيبِ
(التحفة ٣٣)

5122. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'A woman from among the Children of Israel took a ring of gold and filled it with musk.' The Messenger of Allâh ﷺ said: 'That is the best kind of perfume.'" (*Hasan*)

٥١٢٢ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ اتَّخَذَتْ خَاتَمًا مِنْ ذَهَبٍ وَحَشَتْهُ مِسْكًا» قَالَ رَسُولُ اللهِ ﷺ: «هُوَ أَطْيَبُ الطِّيبِ».

تخريج: [**إسناده حسن**] تقدم، ح:١٩٠٦، وهو في الكبرى، ح:٩٤١٢.

Chapter 34. Saffron And *Khalûq*

(المعجم ٣٤) - التَّزَعْفُرُ وَالْخَلُوقُ
(التحفة ٣٤)

5123. It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ wearing a little dab of *Khalûq*." The Prophet ﷺ said to him: "Go and scrub it off." Then he came (again) and he said: "Go and scrub it off." Then he came to him (again) and he said: "Go and scrub it off, and don't put it on again." (*Da'îf*)

٥١٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عِمْرَانَ بْنِ ظَبْيَانَ، عَنْ حُكَيْمِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ بِهِ رَدْعٌ مِنْ خَلُوقٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اذْهَبْ فَانْهَكْهُ» ثُمَّ أَتَاهُ فَقَالَ: «اذْهَبْ فَانْهَكْهُ» ثُمَّ أَتَاهُ فَقَالَ: «اذْهَبْ فَانْهَكْهُ ثُمَّ لَا تَعُدْ».

تخريج: [**إسناده ضعيف**] وهو في الكبرى، ح:٩٤١٥ * عمران ضعيف، ضعفه الجمهور، سفيان بن عيينة عنعن، حكيم هو أبو يحيى التميمي.

Comments:

1. *Khalûq* is a category of colored perfumes, which is composed of saffron and other ingredients. It is forbidden to men because of its color.
2. 'Go back and wash it off yourself': The stain might have not yet been removed.

5124. It was narrated from Ya'la bin Murrah that he passed by the Prophet ﷺ wearing *Khalûq*. He

٥١٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ

السَّائِبِ قَالَ: سَمِعْتُ أَبَا حَفْصِ بْنَ عَمْرٍو، وَقَالَ عَلَى إِثْرِهِ يُحَدِّثُ عَنْ يَعْلَى بْنِ مُرَّةَ: أَنَّهُ مَرَّ عَلَى النَّبِيِّ ﷺ وَهُوَ مُتَخَلِّقٌ فَقَالَ لَهُ: «هَلْ لَكَ امْرَأَةٌ؟» قُلْتُ: لَا، قَالَ: «فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ».

said to him: "Do you have a wife?" I said: "No." He said: "Wash it off, then wash it off, then do not put it on again." (*Ḍa'īf*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء في كراهية التزعفر والخلوق للرجال، ح:٢٨١٦ من حديث شعبة به، وقال: "حسن"، وهو في الكبرى، ح:٩٤١٦ ✻ أبو حفص مجهول الحال لم يرو عنه غير عطاء بن السائب.

Comments:

'Do you have a wife?' The purpose of the Messenger of Allâh ﷺ was to underscore that the perfume was allowed for his wife. A mark of the perfume might have remained upon him due to his interaction with his wife. If it was so, then there was no harm, because he had not applied it deliberately. But if it is applied deliberately, then it is not allowed.

٥١٢٥ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حَفْصِ بْنَ عَمْرٍو عَنْ يَعْلَى ابْنِ مُرَّةَ: أَنَّ رَسُولَ اللهِ ﷺ أَبْصَرَ رَجُلًا مُتَخَلِّقًا قَالَ: «اذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ وَلَا تَعُدْ».

5125. It was narrated from Ya'la bin Murrah that the Messenger of Allâh ﷺ saw a man wearing *Khalûq* and said: "Go and wash it off, then wash it off, and do not put it on again." (*Ḍa'īf*)

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرى، ح:٩٤١٧.

٥١٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَمْرٍو، عَنْ رَجُلٍ، عَنْ يَعْلَى نَحْوَهُ. خَالَفَهُ سُفْيَانُ رَوَاهُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللهِ بْنِ حَفْصٍ، عَنْ يَعْلَى.

5126. A similar report was narrated from Ibn 'Amr, from a man, from Ya'la. (*Ḍa'īf*)

تخريج: [إسناده ضعيف] تقدم، ح:٥١٢٤، وهو في الكبرى، ح:٩٤١٨.

5127. It was narrated that Ya'la bin Murrah Ath-Thaqafi said: "The Messenger of Allâh ﷺ saw me wearing a little dab of *Khalûq*. He said: 'O Ya'la, do you have a wife?' I said: 'No.' He said: 'Wash it off and do not put it on again, then wash it off and do not put it on again, then wash it off and do not put it on again.'" I said: "So I washed it off, and did not put it on again, then I washed it off, and did not put it on again, then I washed it off, and did not put it on again." (*Ḍa'îf*)

٥١٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللهِ بْنِ حَفْصٍ، عَنْ يَعْلَى ابْنِ مُرَّةَ الثَّقَفِيِّ قَالَ: أَبْصَرَنِي رَسُولُ اللهِ ﷺ وَبِي رَدْعٌ مِنْ خَلُوقٍ، قَالَ: «يَا يَعْلَى! لَكَ امْرَأَةٌ؟» قُلْتُ: لَا، قَالَ: «اغْسِلْهُ ثُمَّ لَا تَعُدْ، ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ، ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ» قَالَ: فَغَسَلْتُهُ ثُمَّ لَمْ أَعُدْ، ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ، ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ.

تخريج: [إسناده ضعيف] تقدم، ح:٥١٢٤، وهو في الكبرى:٩٤١٩.

Comments:

The reiteration of washing it up again and again is only for emphasis so that one washes it well and he does not go near it again. The reiteration of Abû Ya'la too is the expression of his acceptance of this emphasis or insistence. He did not even allow that notion to occur in his heart again.

5128. It was narrated that Ya'la said: "I passed by the Messenger of Allâh ﷺ and I was wearing *Khalûq*. He said: 'O Ya'la, do you have a wife?' I said: 'No.' He said: 'Go and wash it off, then wash it off, then wash it off, and do not put it on again.' So I went and washed it off, then washed it off, then washed it off, and I did not put it on again." (*Ḍa'îf*)

٥١٢٨ - أَخْبَرَنِي إِسْمَاعِيلُ بْنُ يَعْقُوبَ الصَّبِيحِيُّ قَالَ: حَدَّثَنَا ابْنُ مُوسَى - يَعْنِي مُحَمَّدًا - قَالَ: أَخْبَرَنِي أَبِي عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللهِ بْنِ حَفْصٍ، عَنْ يَعْلَى قَالَ: مَرَرْتُ عَلَى رَسُولِ اللهِ ﷺ وَأَنَا مُتَخَلِّقٌ فَقَالَ: «أَيْ يَعْلَى! هَلْ لَكَ امْرَأَةٌ؟» قُلْتُ: لَا، قَالَ: «اذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ» قَالَ: فَذَهَبْتُ فَغَسَلْتُهُ ثُمَّ غَسَلْتُهُ ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ.

تخريج: [إسناده ضعيف] تقدم، ح:٥١٢٤، وهو في الكبرى، ح:٩٤٢٠ .

Chapter 35. Kinds Of Perfume That Are Disliked (*Makrûh*) For Women

(المعجم ٣٥) - مَا يُكْرَهُ لِلنِّسَاءِ مِنَ الطِّيبِ (التحفة ٣٥)

5129. It was narrated that Al-Ash'arî said: "The Messenger of Allâh ﷺ said: 'Any woman who puts on perfume then passes by people so that they can smell her fragrance then she is an adulteress.'" (***Hasan***)

٥١٢٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ثَابِتٌ - وَهُوَ ابْنُ عِمَارَةَ - عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنِ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ».

تخريج: [إسناده حسن] أخرجه أبو داود، الترجل، باب: في طيب المرأة للخروج، ح:٤١٧٣ من حديث ثابت بن عمارة به، وتعديله راجح، وهو في الكبرى، ح:٩٤٢٢، وقال الترمذي، ح:٢٧٨٦: "حسن صحيح".

Comments:

'She is an adulteress' means it is a sign of a woman's loose character and of her having been an adulteress that she exhibits her adornment to people, so that people might be drawn to her and desire her.

Chapter 36. Women Performing *Ghusl* To Remove Perfume

(المعجم ٣٦) - اغْتِسَالُ الْمَرْأَةِ مِنَ الطِّيبِ (التحفة ٣٦)

5130. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a woman goes out to the Masjid, let her perform *Ghusl* to remove perfume as she would perform *Ghusl* to remove *Janâbah* (impurity following sexual activity).'" This is an abridged form of it. (***Sahîh***)

٥١٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ عَلِيِّ ابْنِ عَبْدِ اللهِ بْنِ الْعَبَّاسِ الْهَاشِمِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: سَمِعْتُ صَفْوَانَ ابْنَ سُلَيْمٍ وَلَمْ أَسْمَعْ مِنْ صَفْوَانَ غَيْرَهُ، يُحَدِّثُ عَنْ رَجُلٍ ثِقَةٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا خَرَجَتِ الْمَرْأَةُ إِلَى الْمَسْجِدِ فَلْتَغْتَسِلْ مِنَ الطِّيبِ كَمَا تَغْتَسِلُ مِنَ الْجَنَابَةِ». مُخْتَصَرٌ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٤٢٣، وللحديث شواهد عند أبي داود، ح:٤١٧٤، وابن خزيمة، ح:١٦٨٢ وغيرهما.

Comments:

1. 'To the Masjid' means going out of home, whether she goes to the mosque, or to someone's house, or to the farm. The mosque is specifically mentioned, because it is the place of purity. Fragrance is extremely superior therein, but a woman may not perfume herself even while going to the mosque. Hence, other places are out of the question.
2. 'Perform *Ghusl*', because the perfume touches from one part of the body to another. The effect of perfume, therefore, would not be obliterated unless one takes full bath.

Chapter 37. Prohibition Of Women Attending The Prayer If They Have Perfumed Themselves With Incense

(المعجم ٣٧) - النَّهْيُ لِلْمَرْأَةِ أَنْ تَشْهَدَ الصَّلَاةَ إِذَا أَصَابَتْ مِنَ الْبَخُورِ

(التحفة ٣٧)

5131. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a woman has perfumed herself with incense, let her not attend *'Ishâ'* prayer.'" (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: I do not know of anyone who followed up Yazîd bin Khusaifah (by also narrating) from Busr bin Sa'eed, for the saying of Abû Hurairah. Ya'qûb bin 'Abdullâh Ibn Al-Ashajj contradicted him, he reported it from Zainab Ath-Thaqafiyyah.

٥١٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامِ بْنِ عِيسَى الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْفَرْوِيُّ عَبْدُ اللهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَزِيدُ ابْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا تَابَعَ يَزِيدَ بْنَ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَلَى قَوْلِهِ عَنْ أَبِي هُرَيْرَةَ وَقَدْ خَالَفَهُ يَعْقُوبُ بْنُ عَبْدِ اللهِ ابْنِ الْأَشَجِّ رَوَاهُ عَنْ زَيْنَبَ الثَّقَفِيَّةِ.

تخريج: أخرجه مسلم، الصلاة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة . . . إلخ، ح: ١٤٣/٤٤٤ من حديث أبي علقمة الفروي به، وهو في الكبرى، ح: ٩٤٢٤ .

Comments:

Bakhûr means incense; when lighted with fire, its fragrance is sensed, as are incense sticks, etc. in modern days. It is not permissible for a woman to go out of home, applying any kind of fragrance, whether she goes to the mosque or anywhere else. The *Isha* prayer is specifically mentioned, because incense would be burned more at that time for various reasons.

5132. It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said: 'If one of you wants to attend *'Ishâ'* prayer, let her not touch perfume.'" (*Sahîh*)

٥١٣٢ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ يَعْقُوبَ ابْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ صَلَاةَ الْعِشَاءِ فَلَا تَمَسَّ طِيبًا».

تخريج: أخرجه مسلم، ح: ٤٤٤/ ١٤٢ من حديث محمد بن عجلان به، (انظر الحديث السابق) وهو في الكبرٰى، ح: ٩٤٢٥.

Comments:

If women do not intend to go out of the home, they may perfume themselves for their husbands.

5133. It was narrated that Zainab, the wife of 'Abdullâh, said: The Messenger of Allâh ﷺ said: "If one of you wants to attend *'Ishâ'* prayer, let her not touch perfume." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The *Hadîth* of Yahya[1] and Jarîr is more worthy of being correct than the *Hadîth* of Wuhaib bin Khâlid,[2] and Allâh knows best.

٥١٣٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنِ ابْنِ عَجْلَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ فَلَا تَمَسَّ طِيبًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ يَحْيَى وَجَرِيرٍ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ وُهَيْبِ بْنِ خَالِدٍ وَاللّٰهُ أَعْلَمُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٩٤٢٧.

5134. It was narrated from Zainab Ath-Thaqafiyyah that the Prophet of Allâh ﷺ said: "If any one of you goes out to the Masjid, let her not go near perfume." (*Sahîh*)

٥١٣٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدِ بْنِ يَعْقُوبَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ

[1] The narration with chains from both of them appears under No. 5262, and it is the same as that narrated through Jarîr under No. 5133.

[2] That is No. 5132.

الثَّقَفِيَّةِ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «أَيَّتُكُنَّ خَرَجَتْ إِلَى الْمَسْجِدِ فَلَا تَقْرَبَنَّ طِيبًا».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٩٤٢٩.

5135. It was narrated from Zainab Ath-Thaqafîyyah, the wife of 'Abdullâh, that the Messenger of Allâh ﷺ told her not to touch perfume if she wanted to go out to *'Ishâ'* the later. (*Sahîh*)[1]

٥١٣٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ الْقُرَشِيِّ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ زَيْنَبَ الثَّقَفِيَّةِ امْرَأَةِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَهَا أَنْ لَا تَمَسَّ الطِّيبَ إِذَا خَرَجَتْ إِلَى الْعِشَاءِ الْآخِرَةِ.

تخريج: [صحيح] تقدم، ح: ٥١٣٢، وهو في الكبرى، ح: ٩٤٣٠.

Comments:

This narration does not connote that women may arrive for the other remaining prayers (other than the *'Ishâ'*) perfumed. Rather, the *'Ishâ'* prayer was particularly mentioned, because it is the time when women generally perfume themselves, as is described in *Hadîth* 5131. In other versions going to the Masjid in general is mentioned.

5136. It was narrated from Zainab Ath-Thaqafîyyah that the Messenger of Allâh ﷺ said: "If a woman goes out to (pray) *'Ishâ'*, let her not touch perfume." (*Sahîh*)

٥١٣٦ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ هِشَامٍ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ ابْنِ سَعِيدٍ، عَنْ زَيْنَبَ الثَّقَفِيَّةِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا خَرَجَتِ الْمَرْأَةُ إِلَى الْعِشَاءِ الْآخِرَةِ فَلَا تَمَسَّ طِيبًا».

تخريج: [صحيح] تقدم، ح: ٥١٣٢، وهو في الكبرى، ح: ٩٤٣٣.

5137. It was narrated that Zainab Ath-Thaqfiyyah said: "The Messenger of Allâh ﷺ said: 'If one

٥١٣٧ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: بَلَغَنِي عَنْ حَجَّاجٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ

[1] The later of the nighttime prayers.

of you wants to attend the prayer, let her not touch perfume.'" (*Ṣaḥîḥ*)

Abû Abdur-Rahman (An-Nasâ'î) said: And this is not preserved as a narration from Az-Zuhrî.

سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ الثَّقَفِيَّةِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الصَّلَاةَ فَلَا تَمَسَّ طِيبًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا غَيْرُ مَحْفُوظٍ مِنْ حَدِيثِ الزُّهْرِيِّ.

تخريج: [صحيح] تقدم، ح: ٥١٣٢، وهو في الكبرٰى، ح: ٩٤٣٤.

Chapter 38. Incense

(المعجم ٣٨) - **الْبَخُورُ** (التحفة ٣٨)

5138. It was narrated that Nâfi' said: "When Ibn 'Umar burned incense he would burn *Al-Ulûwwah*[1] that was not mixed with anything else, or camphor mixed with some *Al-Ulûwwah*. Then he said: 'This is what the Messenger of Allâh ﷺ used to burn.'" (*Ṣaḥîḥ*)

٥١٣٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ أَبُو طَاهِرٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا اسْتَجْمَرَ اسْتَجْمَرَ بِالْأَلُوَّةِ غَيْرَ مُطَرَّاةٍ، وَبِكَافُورٍ يَطْرَحُهُ مَعَ الْأَلُوَّةِ، ثُمَّ قَالَ: هٰكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللهِ ﷺ.

تخريج: أخرجه مسلم، الألفاظ من الأدب، باب استعمال المسك، وأنه أطيب الطيب، وكراهة رد الريحان والطيب، ح: ٢٢٥٤ عن أبي طاهر ابن السرح به، وهو في الكبرٰى، ح: ٩٤٣٥.

Chapter 39. Dislike For Women To Show Their Jewelry And Gold

(المعجم ٣٩) - **الْكَرَاهِيَةُ لِلنِّسَاءِ فِي إِظْهَارِ الْحُلِيِّ وَالذَّهَبِ** (التحفة ٣٩)

5139. 'Uqbah bin 'Âmir narrated that the Messenger of Allâh ﷺ used to tell his wives not to wear jewelry and silk. He said: "If you want the jewelry and silk of Paradise, then do not wear them in this world." (*Ṣaḥîḥ*)

٥١٣٩ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا عُشَّانَةَ هُوَ الْمَعَافِرِيُّ حَدَّثَهُ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يُخْبِرُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَمْنَعُ أَهْلَهُ الْحِلْيَةَ وَالْحَرِيرَ وَيَقُولُ: «إِنْ كُنْتُمْ تُحِبُّونَ حِلْيَةَ الْجَنَّةِ وَحَرِيرَهَا فَلَا تَلْبَسُوهَا فِي الدُّنْيَا».

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[1] *Al-Ulûwwah*, they say it is a Persian word for *'Ûd* (aloeswood).

تخريج: [**إسناده صحيح**] أخرجه الطبراني في الكبير: ٣٠٢/١٧، ح: ٨٣٥ من حديث عبدالله ابن وهب به، وهو في الكبرٰى، ح: ٩٤٣٦، وصححه ابن حبان، ح: ١٤٦٣، والحاكم على شرط الشيخين: ١٩١/٤، وتعقبه الذهبي بقوله: "لم يخرجا لأبي عشانة".

Comments:

The author indicates - by the chapter name and narrations - that what is narrated prohibiting gold for women, applies to them wearing it such that those not related to them see it.

5140. It was narrated from Rib'î, from his wife, that the sister of Ḥudhaifah said: "The Messenger of Allâh ﷺ addressed us and said: 'O women, do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she will be punished because of it.'" (***Ḍa'îf***)

٥١٤٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ ح وَأَخْبَرَنَا مُحَمَّدُ ابْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنِ امْرَأَتِهِ، عَنْ أُخْتِ حُذَيْفَةَ قَالَتْ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ! أَمَا لَكُنَّ فِي الْفِضَّةِ مَا تَحَلَّيْنَ، أَمَا إِنَّهُ لَيْسَ مِنْكُنَّ امْرَأَةٌ تَحَلَّتْ ذَهَبًا تُظْهِرُهُ إِلَّا عُذِّبَتْ بِهِ».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الخاتم، باب ما جاء في الذهب للنساء، ح: ٤٢٣٧ من حديث منصور به، وهو في الكبرٰى، ح: ٩٤٣٧ * وامرأته مجهولة، واسم أخت حذيفة بن اليمان: فاطمة رضي الله عنهما.

5141. It was narrated from Rib'î, from his wife, that the sister of Ḥudhaifah said: "The Messenger of Allâh ﷺ addressed us and said: 'O women, do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she will be punished because of it.'" (***Ḍa'îf***)

٥١٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُورًا يُحَدِّثُ عَنْ رِبْعِيٍّ، عَنِ امْرَأَتِهِ، عَنْ أُخْتِ حُذَيْفَةَ قَالَتْ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ! أَمَا لَكُنَّ فِي الْفِضَّةِ مَا تَحَلَّيْنَ، أَمَا إِنَّهُ لَيْسَ مِنْكُنَّ امْرَأَةٌ تَحَلَّى ذَهَبًا تُظْهِرُهُ إِلَّا عُذِّبَتْ بِهِ».

تخريج: [**إسناده ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح: ٩٤٣٨.

5142. Asmâ' bint Yazîd narrated that the Messenger of Allâh ﷺ said: "Any woman who puts on a necklace of gold, Allâh will put

٥١٤٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ

something similar of fire around her neck. Any woman who puts earrings of gold on her ears, Allâh, the Mighty and Sublime, will put earrings of fire on her ears on the Day of Resurrection." (*Da'îf*)

عَمْرٍو أَنَّ أَسْمَاءَ بِنْتَ يَزِيدَ حَدَّثَتْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ تَحَلَّتْ يَعْنِي بِقِلَادَةٍ مِنْ ذَهَبٍ، جَعَلَ اللهُ فِي عُنُقِهَا مِثْلَهَا مِنَ النَّارِ، وَأَيُّمَا امْرَأَةٍ جَعَلَتْ فِي أُذُنِهَا خُرْصًا مِنْ ذَهَبٍ، جَعَلَ اللهُ عَزَّ وَجَلَّ فِي أُذُنِهَا مِثْلَهُ خُرْصًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الخاتم، باب ما جاء في الذهب للنساء، ح:٤٢٣٨ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح:٩٤٣٩ * محمود وثقه ابن حبان وحده، وجهله الذهبي، وابن القطان، وضعفه ابن حزم.

5143. It was narrated from Abû Asmâ' Ar-Raḥabî that Thawbân, the freed slave of the Messenger of Allâh ﷺ, told him: "Fâṭimah bint Hubairah came to the Messenger of Allâh ﷺ with a big ring on her hand." He (the narrator) said: "This is what I found in the book of my father, a huge ring." – "The Messenger of Allâh ﷺ started hitting her hand, so she entered upon Fâṭimah, the daughter of the Messenger of Allâh ﷺ, and complained to her about what the Messenger of Allâh ﷺ had done. Fâṭimah took off a gold chain from her neck and said: 'This was given to me by Abû Ḥasan.' The Messenger of Allâh ﷺ came in and (saw) the chain in her hand. He said: 'O Fâṭimah, would you like the people to say that the daughter of the Messenger of Allâh ﷺ has a chain of fire in her hand?' Then he went out, without sitting down. Fâṭimah sent the chain to the market and sold it, and she bought a slave with the

٥١٤٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَبِي سَلَّامٍ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللهِ ﷺ حَدَّثَهُ قَالَ: جَاءَتْ فَاطِمَةُ بِنْتُ هُبَيْرَةَ إِلَى رَسُولِ اللهِ ﷺ وَفِي يَدِهَا فَتَخٌ، فَقَالَ: كَذَا فِي كِتَابِ أَبِي، أَيْ خَوَاتِيمَ ضِخَامٍ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَضْرِبُ يَدَهَا فَدَخَلَتْ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ تَشْكُو إِلَيْهَا الَّذِي صَنَعَ بِهَا رَسُولُ اللهِ ﷺ، فَانْتَزَعَتْ فَاطِمَةُ سِلْسِلَةً فِي عُنُقِهَا مِنْ ذَهَبٍ قَالَتْ: هٰذِهِ أَهْدَاهَا إِلَيَّ أَبُو حَسَنٍ، فَدَخَلَ رَسُولُ اللهِ ﷺ وَالسِّلْسِلَةُ فِي يَدِهَا فَقَالَ: «يَا فَاطِمَةُ! أَيَغُرُّكِ أَنْ يَقُولَ النَّاسُ ابْنَةُ رَسُولِ اللهِ وَفِي يَدِهَا سِلْسِلَةٌ مِنْ نَارٍ» ثُمَّ خَرَجَ وَلَمْ يَقْعُدْ، فَأَرْسَلَتْ فَاطِمَةُ بِالسِّلْسِلَةِ إِلَى السُّوقِ فَبَاعَتْهَا وَاشْتَرَتْ بِثَمَنِهَا غُلَامًا وَقَالَ مَرَّةً: عَبْدًا وَذَكَرَ كَلِمَةً مَعْنَاهَا فَأَعْتَقَتْهُ،

money, and set him free. He was told of that and he said: 'Praise be to Allâh Who has saved Fâṭimah from the Fire.'" (*Saḥîḥ*)

فَحُدِّثَ بِذٰلِكَ فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَنْجَى فَاطِمَةَ مِنَ النَّارِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/٢٧٨، ٢٧٩ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح: ٩٤٤٠ * زيد هو ابن سلام، وأبو سلام هو ممطور، وأبو أسماء هو عمرو ابن مرثد.

5144. It was narrated that Thawbân said: "The daughter of Hubairah came to the Messenger of Allâh ﷺ and on her hand were large gold rings." — a similar report. (*Saḥîḥ*)

٥١٤٤ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَّامٍ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: جَاءَتْ بِنْتُ هُبَيْرَةَ إِلَى رَسُولِ اللهِ ﷺ وَفِي يَدِهَا فَتَخٌ مِنْ ذَهَبٍ - أَيْ خَوَاتِيمَ ضِخَامٍ - نَحْوَهُ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٩٤٤١، وأخرجه الطيالسي، ح: ٩٩٠ عن هشام الدستوائي به، وصححه الحاكم على شرط الشيخين: ٣/١٥٢، ١٥٣، ووافقه الذهبي.

5145. It was narrated that Abû Hurairah said: "I was sitting with the Prophet ﷺ when a woman came to him and said: 'O Messenger of Allâh, two bracelets of gold.' He said: 'Two bracelets of fire.' She said: 'O Messenger of Allâh, a necklace of gold.' He said: 'A necklace of fire.' She said: 'Two earrings of gold.' He said: 'Two earrings of fire.' She was wearing two bracelets of gold, so she took them off and said: 'O Messenger of Allâh, if a woman does not adorn herself for her husband, she will become unattractive to him.' He said: 'What is there to keep any one of you from making earrings of silver and painting them yellow

٥١٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ شَاهِينَ الْوَاسِطِيُّ قَالَ: أَخْبَرَنَا خَالِدٌ عَنْ مُطَرِّفٍ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَسْبَاطٌ عَنْ مُطَرِّفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ قَاعِدًا عِنْدَ النَّبِيِّ ﷺ فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللهِ! سِوَارَيْنِ مِنْ ذَهَبٍ قَالَ: «سِوَارَانِ مِنْ نَارٍ». قَالَتْ: يَا رَسُولَ اللهِ! طَوْقٌ مِنْ ذَهَبٍ قَالَ: «طَوْقٌ مِنْ نَارٍ» قَالَتْ: قُرْطَيْنِ مِنْ ذَهَبٍ قَالَ: «قُرْطَيْنِ مِنْ نَارٍ». قَالَ: «وَكَانَ عَلَيْهِمَا سِوَارَانِ مِنْ ذَهَبٍ» فَرَمَتْ بِهِمَا قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ الْمَرْأَةَ إِذَا لَمْ تَتَزَيَّنْ لِزَوْجِهَا صَلِفَتْ عِنْدَهُ، قَالَ: «مَا يَمْنَعُ إِحْدَاكُنَّ أَنْ

with saffron or some *'Abîr'*?"[1] This is the wording of Ibn Ḥarb. (*Ḍa'îf*)

تَصْنَعَ قُرْطَيْنِ مِنْ فِضَّةٍ ثُمَّ تُصَفِّرُهُ بِزَعْفَرَانٍ أَوْ بِعَبِيرٍ». اللَّفْظُ لِابْنِ حَرْبٍ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/ ٤٤٠ عن أسباط بن محمد به، وهو في الكبرٰى، ح: ٩٤٤٢، ٩٤٤٣ * أبوزيد مستور، لم يوثقه أحد فيما أعلم، وروى عنه شعبة فيما قيل، وجهله الحافظ في التقريب.

5146. It was narrated from 'Âishah that the Messenger of Allâh ﷺ saw her wearing two bracelets of gold. The Messenger of Allâh ﷺ said: "Shall I not tell you of something that is better than this? Why don't you take these off and wear two bracelets of silver, and paint them yellow with saffron, and they will look fine."' (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is not preserved, and Allâh knows best.

٥١٤٦ - أَخْبَرَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى عَلَيْهَا مَسَكَتَيْ ذَهَبٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكِ بِمَا هُوَ أَحْسَنُ مِنْ هٰذَا لَوْ نَزَعْتِ هٰذَا وَجَعَلْتِ مَسَكَتَيْنِ مِنْ وَرِقٍ ثُمَّ صَفَّرْتِهِمَا بِزَعْفَرَانٍ كَانَتَا حَسَنَتَيْنِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا غَيْرُ مَحْفُوظٍ وَاللَّهُ أَعْلَمُ.

تخريج: [إسناده ضعيف] أخرجه البزار، (كشف الأستار: ٣/ ٣٨٢، ٣٨٣، ح: ٣٠٠٧) من حديث الزهري به، باختلاف يسير نحو المعنٰى، ولم أجد تصريح سماع الزهري، والحديث في الكبرٰى، ح: ٩٤٤٤ * الربيع بن سليمان بن داود، إسحاق بن بكر بن مضر.

Chapter 40. Prohibition Of Gold For Men

(المعجم ٤٠) - تَحْرِيمُ الذَّهَبِ عَلَى الرِّجَالِ (التحفة ٤٠)

5147. 'Alî bin Abî Ṭâlib said: "The Prophet of Allâh ﷺ took hold of some silk in his right hand and some gold in his left, then he said: 'These two are forbidden for the males of my *Ummah*.'" (*Ṣaḥîḥ*)

٥١٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي أَفْلَحَ الْهَمْدَانِيِّ، عَنِ ابْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ نَبِيَّ اللهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ

[1] *'Abîr* is saffron and a mixture of other perfumes.

ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

تخريج: [**صحيح**] أخرجه أبو داود، اللباس، باب: في الحرير للنساء، ح:٤٠٥٧ عن قتيبة به، وهو في الكبرٰى، ح:٩٤٤٥، وله شواهد.

Comments:

So to speak, they are permissible for women, as is unequivocally mentioned in the forthcoming narrations; whereas it is not permissible for men to imitate women. Adornment and beautification is a woman's strong point or specialty. It is contrary to manliness.

5148. 'Alî bin Abî Ṭâlib said: "The Prophet of Allâh ﷺ took hold of some silk in his right hand, and some gold in his left, then he said: 'These two are forbidden for the males of my *Ummah*.'" (***Ṣaḥîḥ***)

٥١٤٨ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ ابْنِ أَبِي الصَّعْبَةِ، عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ أَبُو صَالِحٍ، عَنِ ابْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٤٤٦.

5149. 'Alî said: "The Prophet of Allâh ﷺ took hold of some silk in his right hand, and some gold in his left, then he said: 'These two are forbidden for the males of my *Ummah*.'" (***Ḥasan***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The *Ḥadîth* of Ibn Al-Mubârak is more worthy of being correct, except for his saying: "Aflaḥ" (narrated it) because Abû Aflaḥ is more appropriate.

٥١٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ لَيْثِ ابْنِ سَعْدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنِ ابْنِ أَبِي الصَّعْبَةِ، عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ أَفْلَحُ، عَنِ ابْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: إِنَّ نَبِيَّ اللهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ ابْنِ الْمُبَارَكِ أَوْلَى بِالصَّوَابِ إِلَّا قَوْلَهُ أَفْلَحُ، فَإِنَّ أَبَا أَفْلَحَ أَشْبَهُ.

تخريج: [**إسناده حسن**] تقدم، ح:٥١٤٧، وهو في الكبرٰى، ح:٩٤٤٧ * عبدالله هو ابن المبارك.

5150. It was narrated that 'Abdullâh bin Zurair Al-Ghâfiqî said: "I heard 'Alî say: 'The Messenger of Allâh ﷺ took some gold in his right hand and some silk in his left hand and said: This is forbidden for the males of my *Ummah*.'" (*Ṣaḥîḥ*)

٥١٥٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي الصَّعْبَةِ، عَنْ أَبِي أَفْلَحَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَخَذَ رَسُولُ اللهِ ﷺ ذَهَبًا بِيَمِينِهِ وَحَرِيرًا بِشِمَالِهِ فَقَالَ: «هٰذَا حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

تخريج: [**صحيح**] تقدم، ح:٥١٤٧، وهو في الكبرٰى، ح:٩٤٤٨.

Comments:

The conflict of the right and the left is an error of some later transmitter.

5151. It was narrated from Abû Mûsâ that the Messenger of Allâh ﷺ said: "Gold and silk have been permitted for the females of my *Ummah*, and forbidden to the males." (*Ṣaḥîḥ*)

٥١٥١ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدِّرْهَمِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُحِلَّ الذَّهَبُ وَالْحَرِيرُ لِإِنَاثِ أُمَّتِي وَحُرِّمَ عَلَى ذُكُورِهَا».

تخريج: [**صحيح**] أخرجه الترمذي، اللباس، باب ما جاء في الحرير والذهب للرجال، ح:١٧٢٠ من حديث نافع به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٩٤٥٠، وللحديث شواهد.

5152. It was narrated from Mu'âwiyah that the Messenger of Allâh ﷺ forbade wearing silk and gold, unless it was broken (into smaller pieces). (*Ṣaḥîḥ*)

'Abdul-Wahhâb contradicted him; he reported it from Khâlid, from Maimûn, from Abû Qilâbah.

٥١٥٢ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاوِيَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُبْسِ الْحَرِيرِ - يَعْنِي - وَالذَّهَبِ إِلَّا مُقَطَّعًا. خَالَفَهُ عَبْدُ الْوَهَّابِ، رَوَاهُ عَنْ خَالِدٍ، عَنْ مَيْمُونٍ، عَنْ أَبِي قِلَابَةَ.

تخريج: [**صحيح**] أخرجه أبو داود، الخاتم، باب ما جاء في الذهب للنساء، ح:٤٢٣٩ من حديث خالد الحذاء به، وهو في الكبرٰى، ح:٩٤٥١، وللحديث شواهد، وانظر الحديث الآتي.

Comments:

'In small pieces or fragments': The Arabic expression used in *Maqta'*, means it ought to be small in size and used in various places, for instance, on the hilt of the sword, whether it is in the form of frill or ruffle or fluff or in the form of dots. The entire hilt may not be gilded. Likewise, there could be gold flakes or marks upon a silver ring. In the same manner, if silk is also utilized in the form of fragments upon another cloth, in small or tiny size, then there is no harm in it.

5153. It was narrated from Mu'âwiyah that the Messenger of Allâh ﷺ forbade wearing gold unless it was broken (into smaller pieces), and (he forbade) riding on *Al-Mayâthir*. (*Ṣaḥîḥ*)

٥١٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ عَنْ مَيْمُونٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاوِيَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا وَعَنْ رُكُوبِ الْمَيَاثِرِ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٤٥٢ * ميمون القناد لم يوثقه غير ابن حبان، ولم يعرفه أحمد، وطعن البخاري فيه، وللحديث شواهد.

Comments:

Al-Mayāthīr See No. 5311.

5154. It was narrated from Abû Shaikh that he heard Mu'âwiyah say, when a group of the Companions of Muḥammad ﷺ were with him: "Do you know that the Prophet of Allâh ﷺ forbade wearing gold unless it was broken (into smaller pieces)?" They said: "By Allâh, yes." (*Ṣaḥîḥ*)

٥١٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي شَيْخٍ أَنَّهُ سَمِعَ مُعَاوِيَةَ وَعِنْدَهُ جَمْعٌ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ قَالَ: أَتَعْلَمُونَ أَنَّ نَبِيَّ اللهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا، قَالُوا: اللَّهُمَّ نَعَمْ!.

تخريج: [صحيح] أخرجه الطبراني في الكبير:١٩/٣٥٣، ح:٨٢٦ من حديث سعيد بن أبي عروبة به، وتابعه حماد بن سلمة عند أبي داود، ح:١٧٩٤، وهو في الكبرى، ح:٩٤٥٣،٩٥٩٩، وللحديث شواهد.

5155. It was narrated that Abû Shaikh[1] said: "While we were with Mu'âwiyah on one of his pilgrimages, he gathered together a group of the Companions of Muḥammad ﷺ and said to them:

٥١٥٥ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَسْبَاطٌ عَنْ مُغِيرَةَ، عَنْ مَطَرٍ، عَنْ أَبِي شَيْخٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ مُعَاوِيَةَ فِي بَعْضِ حَجَّاتِهِ إِذْ جَمَعَ رَهْطًا مِنْ أَصْحَابِ مُحَمَّدٍ

[1] Abû Shaikh Al-Hunâ'î Al-Hamdânî Al-Baṣrî, they say his name is Ḥaywân bin Khâlid, and they also say it was Khaywân. He was a famous reciter of Al-Baṣrah, and he died after the year 100. (*Tahdhîb Al-Kamâl*).

'Do you not know that the Messenger of Allâh ﷺ forbade wearing gold unless it was broken (into smaller pieces)?' They said: 'By Allâh, yes.'" (*Ṣaḥîḥ*)

Yaḥya bin Abî Kathîr contradicted him, as his other companions differed.[1]

ﷺ فَقَالَ لَهُمْ: أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا؟ قَالُوا: اللَّهُمَّ نَعَمْ!. خَالَفَهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَلَى اخْتِلَافٍ بَيْنَ أَصْحَابِهِ عَلَيْهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٩٤٥٤، وانظر، ح:٥١٦٢، ٥١٦٣.

5156. It was narrated from Abû Ḥimmân that when Mu'âwiyah went on *Ḥajj*, he gathered together a group of the Companions of the Messenger of Allâh ﷺ at the Ka'bah and said to them: "I adjure you by Allâh, did the Messenger of Allâh ﷺ forbid wearing gold?" They said: "Yes." He said: "And I bear witness to that." (*Ṣaḥîḥ*)

Ḥarb bin Shaddâd contradicted him; he reported it from Yaḥya, from Abû Shaikh, from his brother, Ḥimmân.

٥١٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى: حَدَّثَنِي أَبُو شَيْخٍ الْهُنَائِيُّ عَنْ أَبِي حِمَّانَ: أَنَّ مُعَاوِيَةَ عَامَ حَجَّ جَمَعَ نَفَرًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فِي الْكَعْبَةِ فَقَالَ لَهُمْ: أَنْشُدُكُمُ اللهَ، أَ نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الذَّهَبِ؟ قَالُوا: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ. خَالَفَهُ حَرْبُ بْنُ شَدَّادٍ رَوَاهُ عَنْ يَحْيَى، عَنْ أَبِي شَيْخٍ، عَنْ أَخِيهِ حِمَّانَ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٤٥٥ * يحيى هو ابن أبي كثير، وانظر الأحاديث الآتية.

5157. Abû Shaikh narrated from his brother Ḥimmân, that when Mu'âwiyah went on *Ḥajj*, he gathered together a group of the Companions of the Messenger of Allâh ﷺ at the Ka'bah and said to them: "I adjure you by Allâh, did the Messenger of Allâh ﷺ forbid wearing gold?" They said: "Yes." He said: "And I bear witness to

٥١٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنِي أَبُو شَيْخٍ عَنْ أَخِيهِ حِمَّانَ: أَنَّ مُعَاوِيَةَ عَامَ حَجَّ جَمَعَ نَفَرًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فِي الْكَعْبَةِ فَقَالَ لَهُمْ: أَنْشُدُكُمْ بِاللَّهِ، هَلْ نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبُوسِ الذَّهَبِ؟ قَالُوا: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ.

[1] Meaning, in the following narration, Yaḥya reported it with: "Abū Shaikh, Al-Hunā'ī, from Abū Ḥimmān..."

that." (*Ṣaḥîḥ*)

Al-Awzâ'î contradicted him, as did his companions from him about it.

خَالَفَهُ الْأَوْزَاعِيُّ عَلَى اخْتِلَافِ أَصْحَابِهِ عَلَيْهِ فِيهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٩٤٥٦، وأخرجه أحمد:٤/ ٩٦ عن عبدالصمد بن عبدالوارث به.

5158. Ḥimmân said: "Mu'âwiyah went on *Ḥajj* and he called a group of *Anṣâr* to the Ka'bah. He said: 'I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that.''' (*Ṣaḥîḥ*)

٥١٥٨ - أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الْأَوْزَاعِيِّ، عَنْ حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو شَيْخٍ قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَرًا مِنَ الْأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ، أَلَمْ تَسْمَعُوا رَسُولَ اللهِ ﷺ يَنْهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ.

تخريج: [صحيح] تقدم، ح:٥١٥٦، وهو في الكبرى، ح:٩٤٥٧، وأخرجه الطبراني:١٩/ ٣٥٤، ٣٥٥، ح:٨٣٠ من حديث شعيب بن إسحاق به.

5159. Ḥimmân said: 'Mu'âwiyah went on *Ḥajj* and he called a group of *Anṣâr* to the Ka'bah. He said: 'I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that.''' (*Ṣaḥîḥ*)

٥١٥٩ - أَخْبَرَنَا نُصَيْرُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ بِشْرٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَرًا مِنَ الْأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ، أَلَمْ تَسْمَعُوا رَسُولَ اللهِ ﷺ نَهَى عَنِ الذَّهَبِ؟ قَالُوا: اللَّهُمَّ! نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ.

تخريج: [صحيح] تقدم، ح:٥١٥٦، وهو في الكبرى، ح:٩٤٥٨.

5160. Ibn Ḥimmân said: "Mu'âwiyah went on *Ḥajj* and he called a group of *Anṣâr* to the Ka'bah. He said: 'Did you hear the

٥١٦٠ - وَأَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ عَنْ عُقْبَةَ، عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي ابْنُ

Messenger of Allâh ﷺ forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that.'" (*Ṣaḥîḥ*)

حِمَّانَ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَرًا مِنَ الْأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: أَلَمْ تَسْمَعُوا رَسُولَ اللهِ ﷺ نَهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ.

تخريج: [صحيح] تقدم، ح:٥١٥٦، وهو في الكبرى، ح:٩٤٥٩.

5161. Ḥimmân said: "Mu'âwiyah went on *Ḥajj* and he called a group of *Anṣâr* to the Ka'bah. He said: 'I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Umârah is better at memorizing than Yaḥya, and his narration[1] is more worthy of being correct.

٥١٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَرًا مِنَ الْأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ، أَلَمْ تَسْمَعُوا رَسُولَ اللهِ ﷺ يَنْهَى عَنِ الذَّهَبِ؟ قَالُوا: اللَّهُمَّ! نَعَمْ قَالَ: وَأَنَا أَشْهَدُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عُمَارَةُ أَحْفَظُ مِنْ يَحْيَى وَحَدِيثُهُ أَوْلَى بِالصَّوَابِ.

تخريج: [صحيح] تقدم، ح:٥١٥٦، وهو في الكبرى، ح:٩٤٦٠.

5162. Abû Shaikh Al-Hunâ'î said: "I heard Mu'âwiyah say to a group of *Muhâjirûn* and *Anṣâr* who were around him: 'Do you know that the Messenger of Allâh ﷺ forbade wearing silk?' They said: 'By Allâh, yes.' He said: 'And (he forbade) wearing gold unless it was broken (into smaller pieces)?' They said: 'Yes.'" 'Alî bin Ghurâb contradicted him; he reported it from Bahais, from Abû Shaikh, from Ibn 'Umar. (*Ṣaḥîḥ*)

٥١٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا بَيْهَسُ ابْنُ فَهْدَانَ قَالَ: أَخْبَرَنَا أَبُو شَيْخٍ الْهُنَائِيُّ قَالَ: سَمِعْتُ مُعَاوِيَةَ وَحَوْلَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَقَالَ لَهُمْ: أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُبْسِ الْحَرِيرِ؟ قَالُوا: اللَّهُمَّ! نَعَمْ، قَالَ: وَنَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا؟ قَالُوا: نَعَمْ. خَالَفَهُ عَلِيُّ بْنُ

[1] Umârah's narration is No. 5159.

غُرَابٍ رَوَاهُ عَنْ بَيْهَسَ، عَنْ أَبِي شَيْخٍ، عَنِ ابْنِ عُمَرَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٩٤٦١، ٩٦٠٠.

٥١٦٣ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ قَالَ: حَدَّثَنَا بَيْهَسُ بْنُ فَهْدَانَ قَالَ: أَخْبَرَنَا أَبُو شَيْخٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ النَّضْرِ أَشْبَهُ بِالصَّوَابِ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٩٤٦٢، ٩٥٩٨.

5163. Abû Shaikh said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ forbade wearing gold unless it is broken (into smaller pieces).'" (*Ḥasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The *Ḥadîth* of An-Naḍr[1] is more likely what is correct.

(المعجم ٤١) - مَنْ أُصِيبَ أَنْفُهُ هَلْ يَتَّخِذُ أَنْفًا مِنْ ذَهَبٍ (التحفة ٤١)

Chapter 41. If A Man's Nose Has Been Cut Off, Can He Wear A Nose Made Of Gold?

٥١٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ طَرَفَةَ عَنْ جَدِّهِ عَرْفَجَةَ ابْنِ أَسْعَدَ: أَنَّهُ أُصِيبَ أَنْفُهُ يَوْمَ الْكُلَابِ فِي الْجَاهِلِيَّةِ فَاتَّخَذَ أَنْفًا مِنْ وَرِقٍ فَأَنْتَنَ عَلَيْهِ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ.

5164. It was narrated from 'Arfajah bin As'ad, that his nose was cut off at the battle of Al-Kulâb during the *Jâhiliyyah*, so he wore a nose made of silver, but it began to rot, so the Prophet ﷺ told him to wear a nose made of gold. (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، انظر الحديث الآتي، والترمذي، ح:١٧٧٠ وغيرهما من حديث عبدالرحمٰن بن طرفة به، وقال الترمذي: "حسن غريب"، وهو في الكبرٰى، ح:٩٤٦٣، وصححه ابن حبان، ح:١٤٦٦.

Comments:

1. We learn that for men, the use of gold as adornment is forbidden; but it is permissible by way of necessity.
2. 'The Battle of *Kulâb*': The *Kulâb* was the name of a well or a spring. A fierce battle had taken place there, during the period of Ignorance.

[1] That is, 5162 is more worthy of being correct than 5163.

5165. It was narrated from 'Abdur-Raḥmân bin Ṭarafah, from 'Arfajah bin As'ad bin Karib, who was his grandfather – saying that he saw his grandfather, and he said: "His nose had been cut off at the battle of Al-Kulâb during the *Jâhiliyyah*, so he wore a nose made of silver, but it began to rot on him, so the Prophet ﷺ told him to wear a nose made of gold." (***Ḥasan***)

٥١٦٥ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ عَنْ أَبِي الْأَشْهَبِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ طَرَفَةَ عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ بْنِ كَرِبَ قَالَ: وَكَانَ جَدُّهُ قَالَ: حَدَّثَنِي أَنَّهُ رَأَى جَدَّهُ قَالَ أُصِيبَ أَنْفُهُ يَوْمَ الْكُلَابِ فِي الْجَاهِلِيَّةِ قَالَ: فَاتَّخَذَ أَنْفًا مِنْ فِضَّةٍ فَأَنْتَنَ عَلَيْهِ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَّخِذَهُ مِنْ ذَهَبٍ.

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الكبرى، ح:٩٤٦٤، وأخرجه أبو داود، الخاتم، باب ما جاء في ربط الأسنان بالذهب، ح:٤٢٣٢، ٤٢٣٤ من حديث أبي الأشهب جعفر بن حيان العطاردي به.

Chapter 42. Concession For Gold Rings For Men

(المعجم ٤٢) - الرُّخْصَةُ فِي خَاتَمِ الذَّهَبِ لِلرِّجَالِ (التحفة ٤٢)

5166. It was narrated that Sa'eed bin Al-Musayyab said: "Umar said to Ṣuhaib: 'Why do I see you wearing a ring of gold?' He said: 'One who was better than you saw it and did not criticize it.' He said: 'Who was that?' He said: 'The Messenger of Allâh ﷺ.'" (***Ḍa'îf***)

٥١٦٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدِ بنِ كَثِيرٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ عِيسَى بْنِ يُونُسَ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ قَالَ: قَالَ عُمَرُ يَعْنِي لِصُهَيْبٍ: مَا لِي أَرَى عَلَيْكَ خَاتَمَ الذَّهَبِ؟ قَالَ: قَدْ رَآهُ مَنْ هُوَ خَيْرٌ مِنْكَ فَلَمْ يَعِبْهُ، قَالَ: مَنْ هُوَ؟ قَالَ: رَسُولُ اللهِ ﷺ.

تخريج: [**إسناده ضعيف**] وهو في الكبرى، ح:٩٤٦٥، فيه علل، منها عنعنة عطاء الخراساني.

Comments:

See the following narration.

Chapter 43. Gold Rings

(المعجم ٤٣) - خَاتَمُ الذَّهَبِ (التحفة ٤٣)

5167. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ started to wear a gold ring, and the people started to wear gold rings. The Messenger of Allâh ﷺ said: 'I was wearing this ring, but I will never wear it again.' He threw it away and the people threw their rings away." (*Sahîh*)

٥١٦٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمَ الذَّهَبِ فَلَبِسَهُ رَسُولُ اللهِ ﷺ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَإِنِّي لَنْ أَلْبَسَهُ أَبَدًا فَنَبَذَهُ، فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٩٤٦٦ * إسماعيل هو ابن جعفر بن أبي كثير المدني.

Comments:

1. Allâh's Messenger ﷺ had not worn the gold signet-ring for adornment. But he had it made for sealing. That is why he wore it with the stone turned inward toward palm, whereas those who wear it for adornment keep the stone outside on the back of the hand.
2. 'I shall never wear it again': So to say, the permissibility was abrogated. In the forthcoming narrations, there is clarification regarding its unlawfulness.
3. 'So the people threw their rings away': Following the Messenger ﷺ.
4. Other narrations explain that Allâh's Messenger ﷺ then got a silver ring fashioned so that he could seal letters and ordinances or commands with it.

5168. 'Alî said: "The Prophet ﷺ forbade me to wear gold rings and *Al-Qassî*,[1] red *Al-Miyâthir*,[2] and (to drink) *Al-Ji'ah*. [3] (*Hasan*)

٥١٦٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: قَالَ عَلِيٌّ: نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقَسِّيِّ، وَعَنِ الْمَيَاثِرِ الْحُمْرِ، وَعَنِ الْجِعَةِ.

تخريج: [حسن] أخرجه الترمذي، الأدب، باب ماجاء في كراهية لبس المعصفر للرجال [والقسي]، ح:٢٨٠٨ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٩٤٦٧ * أبو إسحاق صرح بالسماع.

[1] *Al-Mitharah*, plural: *Al-Miyâthir*: A type of cushion, usually used on camel-saddles, often made with silk.

[2] *Al-Qassî* and *Al-Qasiyyah*: Referring to a cloth, or clothing, from a place called Al-Qass, which they say was in Egypt; a fabric which was mostly silk.

[3] *Al-Ji'ah*: A drink made from barley or wheat; beer.

5169. It was narrated that 'Alî said: "The Prophet ﷺ forbade me to wear gold rings and *Al-Qassî*, red *Al-Miyâthir*." (*Hasan*)

٥١٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ، عَنْ زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقَسِّيِّ، وَعَنِ الْمَيَاثِرِ الْحُمْرِ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٤٦٨.

5170. 'Alî said: "The Messenger of Allâh ﷺ forbade gold rings, red *Al-Miyâthir*, *Qassiyah* garments and *Al-Ji'ah*, which is a drink made from barley and wheat." – And he mentioned its strength. (*Hasan*)

'Ammâr bin Ruzaiq contradicted him; he reported it from Abû Ishâq, from Sa'sa'ah, from 'Alî.

٥١٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ آدَمَ - قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ سَمِعَهُ مِنْ عَلِيٍّ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ حَلْقَةِ الذَّهَبِ، وَعَنِ الْمِيثَرَةِ الْحَمْرَاءِ، وَعَنِ الثِّيَابِ الْقَسِّيَّةِ، وَعَنِ الْجِعَةِ: شَرَابٌ يُصْنَعُ مِنَ الشَّعِيرِ وَالْحِنْطَةِ، وَذَكَرَ مِنْ شِدَّتِهِ، خَالَفَهُ عَمَّارُ بْنُ رُزَيْقٍ، رَوَاهُ عَنْ أَبِي إِسْحَاقَ، عَنْ صَعْصَعَةَ، عَنْ عَلِيٍّ.

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٩٤٦٩.

5171. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me (to wear) gold rings and *Al-Qassî*, *Al-Mitharah*, and *Al-Ji'ah*." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The one that is before it is more likely to be correct.

٥١٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ صَعْصَعَةَ بْنِ صُوحَانَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ حَلْقَةِ الذَّهَبِ، وَالْقَسِّيِّ، وَالْمِيثَرَةِ، وَالْجِعَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الَّذِي قَبْلَهُ أَشْبَهُ بِالصَّوَابِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٤٧٠، وانظر الحديث الآتي.

Comments:

Every kind of intoxicating drink is unlawful; irrespective of whatever ingredients it might have been made of, whether it is little or more.

5172. It was narrated that Ṣa'ṣa'ah bin Ṣuwḥân said: "I said to 'Alî: 'Forbid to us that which the Messenger of Allâh ﷺ forbade to you.' He said: 'He forbade me from *Ad-Dubbâ'*[1] , *Al-Ḥantam*[2] , gold circles (rings), wearing silk, and *Al-Qassî*, and red *Al-Mitharah*."' (*Ṣaḥîḥ*)

٥١٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مَالِكِ ابْنِ عُمَيْرٍ، عَنْ صَعْصَعَةَ بْنِ صُوحَانَ قَالَ: قُلْتُ لِعَلِيٍّ: انْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللهِ ﷺ، قَالَ: نَهَانِي عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَحَلْقَةِ الذَّهَبِ، وَلُبْسِ الْحَرِيرِ، وَالْقَسِّيِّ، وَالْمِيثَرَةِ الْحَمْرَاءِ.

تخريج: [صحيح] وهو في الكبرى، ح: ٩٤٧١، وسنده حسن.

Comments:

Gourd containers and pitchers smeared with tarcoal happen to be without pores. If *Nabidh* is made in them, it soon produces intoxication. That is why during the period of Ignorance, people had kept these vessels especially for brewing wine. Allâh's Messenger ﷺ, therefore, forbade the use of these utensils for making *Nabidh* in the beginning. Later on, he gave permission, provided it did not produce intoxication. (Detail has preceded in its place).

5173. It was narrated that Mâlik bin 'Umair said: "Ṣa'ṣa'ah bin Ṣuwḥân came to 'Alî and said: "Forbid to us from that which the Messenger of Allâh ﷺ forbade to you." He said: "He forbade us from *Ad-Dubbâ'*, *Al-Ḥantam*, *An-Naqîr*,[3] *Al-Ji'ah*, and he forbade us from gold circles (rings), wearing silk, and wearing *Al-Qassî*, and red *Al-Mitharah*." (*Ḍa'îf*)

٥١٧٣ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ - هُوَ ابْنُ مُعَاوِيَةَ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - هُوَ ابْنُ سُمَيْعٍ الْحَنَفِيُّ - عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: جَاءَ صَعْصَعَةُ بْنُ صُوحَانَ إِلَى عَلِيٍّ فَقَالَ: انْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللهِ ﷺ، قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْجِعَةِ، وَنَهَانَا عَنْ حَلْقَةِ الذَّهَبِ، وَلُبْسِ الْحَرِيرِ، وَلُبْسِ

[1] *Ad-Dubbâ'*: Gourd, see the related chapters in the Book of Drinks.

[2] *Al-Ḥantam*: See No 5620, and the narrations of that chapter.

[3] See No. 5626.

الْقَسِّيِّ، وَالْمِيثَرَةِ الْحَمْرَاءِ.

تخريج: [**إسناده ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٤٧٢، والحديث السابق يغني عنه.

Comments:

An-Naqīr: A large vessel used to be fashioned by hollowing out the root or the lower part of a palm tree. Since this one also used to be devoid of pores, they had specified this vessel also for wine, so that intoxication could occur quickly.

5174. Ṣa'ṣa'ah bin Ṣuwḥân said to 'Alî: "O Commander of the Believers! Forbid us from that which the Messenger of Allâh ﷺ forbade you from." He said: "He forbade us from *Ad-Dubbâ'*, *Al-Ḥantam*, *Al-Ji'ah*,[1] and from gold circles (rings), and from wearing silk, and from red *Al-Mitharah*." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The *Ḥadîth* of Marwân and 'Abdul-Wâhid[2] is more worthy of being correct than the *Ḥadîth* of Isrâ'îl.[3]

٥١٧٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: قَالَ صَعْصَعَةُ بْنُ صُوحَانَ لِعَلِيٍّ: يَا أَمِيرَ الْمُؤْمِنِينَ! انْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللهِ ﷺ، قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْجِعَةِ، وَعَنْ حِلَقِ الذَّهَبِ، وَعَنْ لُبْسِ الْحَرِيرِ، وَعَنِ الْمِيثَرَةِ الْحَمْرَاءِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ مَرْوَانَ وَعَبْدِ الْوَاحِدِ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ إِسْرَائِيلَ.

تخريج: [**صحيح**] تقدم، ح:٥١٧١، وهو في الكبرٰى، ح:٩٤٧٣.

5175. It was narrated that 'Alî said: "My beloved, the Messenger of Allâh ﷺ, forbade me three things but I do not say that he forbade them to the people. He forbade me from wearing rings of gold, from wearing *Al-Qassî*, and *Al-Mu'aṣfar Al-Mufaddam* (garments that are deeply dyed with safflower),[4] and

٥١٧٥ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ وَعُثْمَانُ بْنُ عُمَرَ، قَالَ أَبُو عَلِيٍّ: حَدَّثَنَا. وَقَالَ عُثْمَانُ: أَخْبَرَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي حِبِّي رسولُ اللهِ ﷺ عَنْ ثَلَاثٍ: لَا أَقُولُ نَهَى

[1] *Al-Ji'ah*: A drink made from barley and wheat, beer.

[2] *Ḥadîth* No. 5173 and 5174, respectively.

[3] *Ḥadîth* No. 5172.

[4] No. 5175 has it *Al-Mu'aṣfaril-Mufaddam*, while No. 5176 has it: *Al-Mufaddam* and *Al-Mu'aṣfar*. In No. 3601 of *Sunan Ibn Mâjah* is the following: It was narrated that Ibn 'Umar

(he forbade me) from reciting *Qur'ân* when prostrating or bowing."
He was followed (in that narration) by Aḍ-Ḍaḥḥâk bin 'Uthmân: (*Ṣaḥîḥ*)

النَّاسَ: نَهَانِي عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنِ الْمُعَصْفَرِ الْمُفَدَّمِ، وَلَا أَقْرَأُ سَاجِدًا وَلَا رَاكِعًا. تَابَعَهُ الضَّحَّاكُ بْنُ عُثْمَانَ.

تخريج: [صحيح] تقدم، ح:١٠٤٢، وهو في الكبرى، ح:٩٤٧٧.

Comments:

1. 'I do not say': The purpose is to emphasize that since Allâh's Messenger ﷺ had addressed me in the singular, I too employ the singular forms, and not the plural. Otherwise, the hereunder mentioned substances are unlawful for every Muslim as they were unlawful for 'Alî ﷺ. But the unlawfulness of gold and silk is for men.
2. 'In the postures of bowing and prostrating': The reason for the unlawfulness of reciting the Qur'ân might perhaps have been due to the fact that the bowing and prostrating are the conditions of extreme helplessness and humbleness or debasement before Allâh, Most High. And the Glorious Qur'ân is the Speech of Allâh, which is of immensely lofty rank. It is not suitable or compatible with these states or postures. And Allâh knows best!

5176. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me – but I do not say that he forbade you – from wearing rings of gold, and from wearing *Al-Qassî*, and from wearing *Al-Mufaddam* (garments dyed deep red) and *Al-Mu'aṣfar* (garments dyed with safflower), and from reciting Qur'ân while bowing." (*Ṣaḥîḥ*)

٥١٧٦ - أَخْبَرَنَا الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ، عَنْ إِبْرَاهِيمَ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ - وَلَا أَقُولُ نَهَاكُمْ - عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنْ لُبْسِ الْمُفَدَّمِ، وَالْمُعَصْفَرِ، وَعَنِ الْقِرَاءَةِ رَاكِعًا.

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said: "The Messenger of Allâh (ﷺ) forbade *Al-Mufaddam*." (One of the narrators) Yazîd said: "I said to Al-Ḥasan: 'What is *Al-Mufaddam*?' He said: '(Clothes) that are dyed with *Al-'Uṣfur* (safflower).'" By itself *Al-Mu'aṣfar* means that which is dyed with safflower. And in narrations that mention *Al-Mufaddam* alone, they say as explained in the narration of Ibn Mâjah: "Dyed (or saturated) with safflower" Ibn Al-Manẓûr said: "The *Mufaddam* among clothes: What is dyed red. And it is said: It is the one that is not strong red and *Al-Fadm* is that which is thick with blood, and *Al-Mufaddam* is taken from that. And the garment is *Fadm* when it is richly dyed." *Lisân Al-'Arab* (*Fa/Dal/Ghain/Mîm*) So when they are mentioned separately as they are here: "*Al-Mufaddam* and *Al-Mu'aṣfar*" then *Al-Mufaddam* means that which is dyed red. Safflower is a reddish-orange spice and dye, so *Al-Mufaddam* means that which is the richly dyed with it, while *Al-Mu'aṣfar* refers to what has been dyed with it in general. And Allâh knows best.

تخريج: [صحيح] تقدم، ح:١٠٤٢، وهو في الكبرى، ح:٩٤٧٨.

5177. It was narrated from Ibrâhîm that his father told him that he heard 'Alî say: "The Messenger of Allâh ﷺ forbade me to recite Qur'ân while bowing and to wear gold and garments dyed with safflower." (*Ṣaḥîḥ*)

٥١٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَسْوَدِ قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ إِبْرَاهِيمَ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ، وَعَنْ لُبْسِ الذَّهَبِ وَالْمُعَصْفَرِ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرى، ح:٩٤٨٠.

5178. *It was narrated from* Ibrâhîm bin 'Abdullâh bin Hunain that his father said: "I heard 'Alî say: 'The Messenger of Allâh ﷺ forbade me – but I do not say that he forbade you – from wearing gold rings, *Al-Qassî*, and garments dyed with safflower, and reciting Qur'ân while bowing.'" (*Ṣaḥîḥ*)

٥١٧٨ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرٍو عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ - وَلَا أَقُولُ نَهَاكُمْ - عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقَسِّيِّ، وَالْمُعَصْفَرِ، وَأَنْ لَا أَقْرَأَ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرى، ح:٩٤٨٢.

5179. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me from rings of gold, garments dyed with safflower, and wearing *Al-Qassî*, and from reciting Qur'ân while bowing." (*Ṣaḥîḥ*)

٥١٧٩ - أَخْبَرَنِي هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ عَنْ مُحَمَّدِ بْنِ عِيسَى - وَهُوَ ابْنُ الْقَاسِمِ بْنِ سُمَيْعٍ - قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ مَوْلَى عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنِ الْمُعَصْفَرِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٤٨٤ * إبراهيم بن عبدالله بن حنين سمعه من أبيه، انظر الحديث السابق.

5180. It was narrated from Ibn Ḥunain – the freed slave of Ibn 'Abbâs – that 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing *Al-Qassî*, garments dyed with safflower, and gold rings." (***Ṣaḥîḥ***)

٥١٨٠ - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ حُنَيْنٍ - مَوْلَى ابْنِ عَبَّاسٍ - أَنَّ عَلِيًّا قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الْقَسِّيِّ، وَالْمُعَصْفَرِ، وَعَنِ التَّخَتُّمِ بِالذَّهَبِ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرٰى، ح:٩٤٨٥ .

5181. It was narrated from Ibn Ḥunain, the freed slave of 'Alî, that 'Alî said: "The Messenger of Allâh ﷺ forbade me from four: Gold rings, wearing *Al-Qassî*, reciting *Qur'ân* while I am bowing, and from wearing garments dyed with safflower." (***Ṣaḥîḥ***)

And Ayyûb was in accord with him, except that he did not mention "freed slave."

٥١٨١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ - وَهُوَ ابْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ حُنَيْنٍ مَوْلَى عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ أَرْبَعٍ: عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ، وَعَنْ لُبْسِ الْمُعَصْفَرِ. وَوَافَقَهُ أَيُّوبُ إِلَّا أَنَّهُ لَمْ يُسَمِّ الْمَوْلَى.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرٰى، ح:٩٤٨٦.

5182. It was narrated from Nâfi', from a freed slave of Ibn 'Abbâs, that 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing garments dyed with safflower, and from *Al-Qassî*, and from gold rings, and that I recite *Qur'ân* while I am bowing." (***Ṣaḥîḥ***)

٥١٨٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ الرَّحْمٰنِ الْبَلْخِيُّ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ مَوْلًى لِلْعَبَّاسِ أَنَّ عَلِيًّا قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الْمُعَصْفَرِ، وَعَنِ الْقَسِّيِّ، وَعَنِ التَّخَتُّمِ بِالذَّهَبِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرٰى، ح:٩٤٨٧ .

Chapter 43. The Differences Reported From Yaḥya Bin Abî Kathîr About That

(المعجم ٤٣م) - الاخْتِلَافُ عَلَى يَحْيَى بْنِ أَبِي كَثِيرٍ فِيهِ (التحفة ٤٣) - ألف

5183. Ibn Ḥunain narrated that 'Alî said to him: "The Messenger of Allâh ﷺ forbade me (from wearing) garments dyed with safflower, and from gold rings, and from wearing *Al-Qassî*, and that I recite Qur'ân while I am bowing." (*Ṣaḥîḥ*)

Al-Laith bin Sa'd contradicted him.

٥١٨٣ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ - وَهُوَ ابْنُ شَدَّادٍ - عَنْ يَحْيَى قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَعِيدٍ الْفَدَكِيُّ أَنَّ نَافِعًا أَخْبَرَهُ قَالَ: حَدَّثَنِي ابْنُ حُنَيْنٍ أَنَّ عَلِيًّا حَدَّثَهُ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ ثِيَابِ الْمُعَصْفَرِ، وَعَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَأَنَا أَقْرَأُ وَأَنَا رَاكِعٌ. خَالَفَهُ اللَّيْثُ بْنُ سَعْدٍ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرى، ح:٩٤٨٨.

5184. It was narrated from 'Alî that the Messenger of Allâh ﷺ forbade (wearing) garments dyed with safflower, and *Al-Qassiyah* garments, and reciting Qur'ân while he is bowing. (*Ṣaḥîḥ*)

٥١٨٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ بَعْضِ مَوَالِي الْعَبَّاسِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُعَصْفَرِ، وَالثِّيَابِ الْقَسِّيَّةِ، وَعَنْ أَنْ يَقْرَأَ وَهُوَ رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرى، ح:٩٤٨٩ بعض يعني أباه.

5185. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade" and he quoted the same *Ḥadîth*. (*Ṣaḥîḥ*)

٥١٨٥ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو الْأَوْزَاعِيُّ عَنْ يَحْيَى، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ. وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرى، ح:٩٤٩٤.

Chapter 44. The *Hadîth* Of 'Abîdah

(المعجم ٤٤) - حَدِيثُ عَبِيدَةَ (التحفة ٤٣) - ب

5186. It was narrated that 'Alî

٥١٨٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ:

said: "The Prophet ﷺ forbade me from *Al-Qassî*, silk, gold rings, and that I recite Qur'ân while bowing." Hishâm contradicted him, he did not narrate it in *Marfû'* form. (*Ṣaḥîḥ*)

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقَسِّيِّ، وَالْحَرِيرِ، وَخَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ رَاكِعًا. خَالَفَهُ هِشَامٌ وَلَمْ يَرْفَعْهُ.

تخريج: [**إسناده صحيح**] تقدم، ح:١٠٤١، وهو في الكبرٰى، ح:٩٤٩٥.

5187. It was narrated from 'Abîdah, from 'Alî, he said: "He forbade red *Al-Mayâthir*, wearing *Al-Qassî*, and gold rings." (*Ṣaḥîḥ*)

٥١٨٧ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَى عَنْ مَيَاثِرِ الْأُرْجُوَانِ، وَلُبْسِ الْقَسِّيِّ، وَخَاتَمِ الذَّهَبِ.

تخريج: [**إسناده صحيح**] تقدم، ح:١٠٤١، وهو في الكبرٰى، ح:٩٤٩٦، وأخرجه البزار (البحر الزخار:٢/ ١٧٥، ح:٥٥٠) من حديث هشام بن حسان به ٭ محمد هو ابن سيرين.

5188 It was narrated that 'Abîdah said: "He forbade red *Al-Mayâthir*, and gold rings." (*Ṣaḥîḥ*)

٥١٨٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: نَهَى عَنْ مَيَاثِرِ الْأُرْجُوَانِ، وَخَوَاتِيمَ الذَّهَبِ.

تخريج: [**صحيح**] تقدم، ح:١٠٤١، وهو في الكبرٰى، ح:٩٤٩٧.

Chapter 45. The *Hadîth* Of Abû Hurairah And The Differences Reported From Qatâdah

(المعجم ٤٥) - حَدِيثُ أَبِي هُرَيْرَةَ وَالِاخْتِلَافُ عَلَى قَتَادَةَ (التحفة ٤٣) - ج

5189. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade me to wear gold rings."

٥١٨٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْحَجَّاجِ - هُوَ ابْنُ الْحَجَّاجِ - عَنْ قَتَادَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ تَخَتُّمِ الذَّهَبِ.

تخريج: أخرجه البخاري، اللباس، باب خواتيم الذهب، ح:٥٨٦٤، ومسلم، اللباس، باب تحريم خاتم الذهب على الرجال ... إلخ، ح:٢٠٨٩ من حديث قتادة به، وهو في الكبرٰى، ح:٩٤٩٨.

5190. Ḥafṣ Al-Laithî said: "I bear witness that 'Imrân narrated to us, he said: 'The Messenger of Allâh ﷺ forbade wearing silk, and gold rings, and drinking from *Al-Ḥanâtim*." (***Ṣaḥîḥ***)

٥١٩٠ - أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنِي عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ قَالَ: حَدَّثَنَا حَفْصٌ اللَّيْثِيُّ قَالَ: أَشْهَدُ عَلَى عِمْرَانَ أَنَّهُ حَدَّثَنَا قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ، وَعَنِ التَّخَتُّمِ بِالذَّهَبِ، وَعَنِ الشُّرْبِ فِي الْحَنَاتِمِ.

تخريج: [**صحيح**] أخرجه الترمذي، اللباس، باب ما جاء في كراهية خاتم الذهب، ح:١٧٣٨ عن يوسف بن حماد به، وقال: "حسن"، وهو في الكبرٰى، ح:٩٥٠٠، وسنده حسن * أبو التياح اسمه يزيد بن حميد، وحفص هو ابن عبدالله.

Comments:

It becomes explicitly clear from these two narrations that the above-quoted things are not specific to 'Alî.

5191. Abû Sa'eed Al-Khudrî narrated that a man came from Najrân to the Messenger of Allâh ﷺ. He was wearing a gold ring, and the Messenger of Allâh ﷺ turned away from him, and said: "You have come to me with a coal of fire on your hand." (***Hasan***)

٥١٩١ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بَكْرِ بْنِ سَوَادَةَ أَنَّ أَبَا الْبَخْتَرِيِّ حَدَّثَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ: أَنَّ رَجُلًا قَدِمَ مِنْ نَجْرَانَ إِلَى رَسُولِ اللهِ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ فَأَعْرَضَ عَنْهُ رَسُولُ اللهِ ﷺ وَقَالَ: «إِنَّكَ جِئْتَنِي وَفِي يَدِكَ جَمْرَةٌ مِنْ نَارٍ».

تخريج: [**إسناده حسن**] أخرجه أحمد:٣/ ١٤ من حديث ابن وهب به، وهو في الكبرٰى، ح:٩٥٠١ قوله: أبو البختري خطاء والصواب أبوالنجيب كما في السنن الكبرٰى وتحفة الأشراف وغيرهما، وهو حسن الحديث كما في نيل المقصود، ح:٣٨٢٣، وانظر، ح:٥٢٠٩.

Comments:

'A coal of fire': Because gold is unlawful for men and it is the cause of punishment, therefore, the gold ring was called a coal of fire.

5192. It was narrated from Al-Barâ' bin 'Âzib that a man was sitting with the Prophet ﷺ and he was wearing a gold ring. The

٥١٩٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ رَجُلٍ حَدَّثَهُ عَنِ الْبَرَاءِ

ابْنِ عَازِبٍ: أَنَّ رَجُلًا كَانَ جَالِسًا عِنْدَ النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ وَفِي يَدِ رَسُولِ اللهِ ﷺ مِخْصَرَةٌ أَوْ جَرِيدَةٌ، فَضَرَبَ بِهَا النَّبِيُّ ﷺ إِصْبَعَهُ، فَقَالَ الرَّجُلُ: مَا لِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَلَا تَطْرَحُ هٰذَا الَّذِي فِي إِصْبَعِكَ» فَأَخَذَهُ الرَّجُلُ فَرَمَى بِهِ فَرَآهُ النَّبِيُّ ﷺ بَعْدَ ذٰلِكَ فَقَالَ: «مَا فَعَلَ الْخَاتَمُ؟» قَالَ: رَمَيْتُ بِهِ، قَالَ: «مَا بِهٰذَا أَمَرْتُكَ، إِنَّمَا أَمَرْتُكَ أَنْ تَبِيعَهُ فَتَسْتَعِينَ بِثَمَنِهِ». وَهٰذَا حَدِيثٌ مُنْكَرٌ.

Messenger of Allâh ﷺ had a stick in his hand and the Prophet ﷺ struck his finger. The man said: "What's wrong with me, O Messenger of Allâh?" He said: "Why don't you get rid of this thing that is on your finger?" The man took it and threw it away. The Prophet ﷺ saw him after that and said: "What happened to the ring?" he said: "I threw it away." He said: "I did not tell you to do that, rather I told you to sell it and benefit from its price." This *Ḥadîth* is *Munkar*. (*Ḍa'îf*)

تخريج: **[إسناده ضعيف]** أخرجه أحمد: ٤/ ١٩٥ عن عفان بن مسلم به، وهو في الكبرٰى، ح: ٩٥٠٣ * نعمان بن راشد تكلموا في روايته عن الزهري، فحديثه شاذ لمخالفة الثقات له.

٥١٩٣ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنِ النُّعْمَانِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ: أَنَّ النَّبِيَّ ﷺ أَبْصَرَ فِي يَدِهِ خَاتَمًا مِنْ ذَهَبٍ فَجَعَلَ يَقْرَعُهُ بِقَضِيبٍ مَعَهُ، فَلَمَّا غَفَلَ النَّبِيُّ ﷺ أَلْقَاهُ، قَالَ: مَا أُرَانَا إِلَّا قَدْ أَوْجَعْنَاكَ وَأَغْرَمْنَاكَ. خَالَفَهُ يُونُسُ رَوَاهُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ مُرْسَلًا.

5193. It was narrated from Abû Tha'labah Al-Khushanî that the Prophet ﷺ saw a gold ring on his hand, and he started to smack him with a stick that he had in this hand. When the Prophet ﷺ looked away, he threw it away. He said: "I think that we hurt you or we made you lose money." (*Ḍa'îf*)

Yûnus contradicted him; he reported it from Az-Zuhrî, from Abû Idrîs in *Mursal* form.

تخريج: **[إسناده ضعيف]** أخرجه أحمد: ٤/ ١٩٥ عن عفان بن مسلم به، وهو في الكبرٰى، ح: ٩٥٠٣ * نعمان بن راشد تكلموا في روايته عن الزهري، فحديثه شاذ لمخالفة الثقات له.

٥١٩٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: أَنَّ رَجُلًا مِمَّنْ أَدْرَكَ النَّبِيَّ

5194. Abû Idrîs Al-Khawlâni narrated that a man, among those who met the Prophet ﷺ, wore a gold ring. A similar report. (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î)

said: The *Hadîth* of Yûnus is more worthy of being correct than the *Hadîth* of An-Nu'mân.

ﷺ لَبِسَ خَاتَمًا مِنْ ذَهَبٍ. نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ يونُسَ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ النُّعْمَانِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٥٠٤.

5195. It was narrated from Abû Idrîs Al-Khawlâni that the Messenger of Allâh ﷺ saw a man wearing a gold ring. A similar report. (*Da'îf*)

٥١٩٥ - أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ الدِّمَشْقِيُّ أَبُو عَبْدِ الْمَلِكِ قِرَاءَةً: حَدَّثَنَا ابْنُ عَائِذٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى عَلَى رَجُلٍ خَاتَمًا مِنْ ذَهَبٍ. نَحْوَهُ.

تخريج: [إسناده ضعيف] تقدم، ح:٥١٩٣، وهو في الكبرٰى، ح:٩٥٠٥.

5196. It was narrated from Abû Idrîs that the Prophet ﷺ saw a gold ring on a man's hand and he struck his finger with a stick that he had with him, until he threw it away. (*Da'îf*)

٥١٩٦ - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الْعُمَرِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ: أَنَّ النَّبِيَّ ﷺ رَأَى فِي يَدِ رَجُلٍ خَاتَمَ ذَهَبٍ فَضَرَبَ إِصْبَعَهُ بِقَضِيبٍ كَانَ مَعَهُ حَتَّى رَمَى بِهِ.

تخريج: [إسناده ضعيف] تقدم، ح:٥١٩٣، وهو في الكبرٰى، ح:٩٥٠٦.

5197. Ibrâhîm bin Sa'd bin Shihâb narrated that the Messenger of Allâh ﷺ... In *Mursal* form. (*Da'îf*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The *Mûrsâl* narrations are more likely to be correct.

٥١٩٧ - أَخْبَرَنِي أَبُو بَكْرٍ أَحْمَدُ بْنُ عَلِيٍّ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا الْوَرَكَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ: أَنَّ رَسُولَ اللهِ ﷺ. مُرْسَلٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَالْمَرَاسِيلُ أَشْبَهُ بِالصَّوَابِ.

تخريج: [إسناده ضعيف] تقدم، ح:٥١٩٣، وهو في الكبرٰى، ح:٩٥٠٧ .

Chapter 46. The Amount Of Silver That May Be Included In A Ring

(المعجم ٤٦) - مِقْدَارُ مَا يُجْعَلُ فِي الخَاتَمِ مِنَ الفِضَّةِ (التحفة ٤٤)

5198. 'Abdullâh bin Buraidah narrated from his father that a man came to the Prophet ﷺ and he was wearing an iron ring. He said: "Why do I see you wearing the jewelry of the people of Hell?" He threw it away, then he came and he was wearing a brass ring. He said: "Why do I notice the stench of idols from you?" So he threw it away, and said: "O Messenger of Allâh, what should I use?" He said: "Silver, but it should not equal a *Mithqâl*." (***Hasan***)

٥١٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ مُسْلِمٍ مِنْ أَهْلِ مَرْوَ أَبُو طَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ، فَقَالَ: «مَا لِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ النَّارِ؟» فَطَرَحَهُ ثُمَّ جَاءَهُ وَعَلَيْهِ خَاتَمٌ مِنْ شَبَهٍ فَقَالَ: «مَا لِي أَجِدُ مِنْكَ رِيحَ الْأَصْنَامِ؟» فَطَرَحَهُ قَالَ: يَا رَسُولَ اللهِ! مِنْ أَيِّ شَيْءٍ أَتَّخِذُهُ؟ قَالَ: «مِنْ وَرِقٍ وَلَا تُتِمَّهُ مِثْقَالًا».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الخاتم، باب ما جاء في خاتم الحديد، ح:٤٢٢٣، والترمذي، ح:١٧٨٥ من حديث زيد بن الحباب به، وقال الترمذي: "غريب"، وهو في الكبرى، ح:٩٥٠٨، وصححه ابن حبان، ح:١٤٦٧، وناقشه الحافظ في فتح الباري * عبدالله بن مسلم حسن الحديث كما في نيل المقصود.

Comments:

1. 'The ornament of the inhabitants of the Fire (of Hell)': Because it is with such a thing that they will be shackled. This is the view of some scholars, see also numbers 5208 and 5209, and their chapters.
2. 'Why do I notice the stench of idols (*asnâm*) from you?': Because idols were generally fashioned out of brass in that period of time.
3. 'Keep it less than one *Mithqâl*': A *Mithqâl* equals 4.235 grams, a little over four grams. Hence, the silver ring too ought to be no more than that weight.

Chapter 47. Description Of The Ring Of The Prophet ﷺ

(المعجم ٤٧) - صِفَةُ خَاتَمِ النَّبِيِّ ﷺ (التحفة ٤٥)

5199. It was narrated from Anas that the Prophet ﷺ wore a ring of silver with an Ethiopian stone (*Fass*), on which was inscribed (the phrase): "*Muhammad Rasûl Allâh*

٥١٩٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ فَصُّهُ حَبَشِيٌّ

(Muḥammad the Messenger of Allâh)." (*Ṣaḥîḥ*)

وَنُقِشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ.

تخريج: أخرجه البخاري، اللباس، باب: (٤٧)، ح: ٥٨٦٨، ومسلم، اللباس، باب: في خاتم الورق فصه حبشي، ح: ٢٠٩٤ من حديث يونس بن يزيد الأيلي به، وهو في الكبرى، ح: ٩٥١٣.

Comments:

1. 'Abyssinian (*Habashi*)' means it was fashioned in the Abyssinian (Ethiopian) style, or was made in Abyssinia, because it comes in other narrations that it was of silver only. Some have taken it to mean that its stone (*Fass*) was black. But it does not follow that it was assuredly of silver only. Some researchers have established parallelism between the two cases that the Abyssinian stone was on the gold ring, and in the silver ring, the stone was of silver.
2. 'On it which was engraved': It is elucidated in other reports that these three terms were not engraved straight in one line or linear, but they were in three lines. The word Allâh was on the top, Rasûl in the middle, and in the bottom Muḥammad (May Allâh's peace and greetings be upon him). This displays his handsomest decorum that despite his name having been occurring first in the sequence, the Prophet ﷺ placed his name below and the name of Allâh above.

5200. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had a ring of silver which he wore on his right hand. It had an Ethiopian stone (*Faṣṣ*), and he used to wear the stone (*Faṣṣ*) next to his palm." (*Ṣaḥîḥ*)

٥٢٠٠ - أَخْبَرَنَا أَبُو بَكْرٍ [أَحْمَدُ] بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ مُوسَى قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ خَاتَمُ فِضَّةٍ يَتَخَتَّمُ بِهِ فِي يَمِينِهِ، فَصُّهُ حَبَشِيٌّ يَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٩٥١٤.

Comments:

1. 'On his right hand', because for adornment the right hand is appropriate. The left hand is used for cleansing etc. In some narrations, there is mention of the left hand, because in the left hand the ring would be slipped and removed by the right hand. So to speak, it is permissible in both the hands, but priority is given to the right hand. This is because it so occurs in numerous narrations. See *Ḥadîth* 5257 as well.
2. 'Its stone toward the inside of his palm': Because he had not worn it for adornment or beautification. He had worn it for the purpose of sealing. Even so, there is no harm if the stone is moved toward the back of the hand, because there is no evidence for its prohibition.
3. We learn from this that the silver ring also should be worn when some need arises. Not for mere adornment.

5201. It was narrated that Anas bin Mâlik said: "The ring of the Messenger of Allâh ﷺ was of silver and its stone (*Faṣṣ*) was made of silver too." (*Ṣaḥîḥ*)

٥٢٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ الْحِمْصِيُّ وَكَانَ أَبُوهُ خَالِدٌ عَلَى قَضَاءِ حِمْصَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَلَمَةُ - وَهُوَ ابْنُ عَبْدِ الْمَلِكِ الْعَوْصِيُّ - عَنِ الْحَسَنِ - وَهُوَ ابْنُ صَالِحِ بْنِ حَيٍّ - عَنْ عَاصِمٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ خَاتَمُ رَسُولِ اللهِ ﷺ مِنْ فِضَّةٍ وَكَانَ فَصُّهُ مِنْهُ.

تخريج: [صحيح] وهو في الكبرٰى:٩٥١٦، وللحديث شواهد كثيرة، وانظر الحديث الآتي.

5202. It was narrated from Anas that the Prophet's ring was made of silver and its stone (*Faṣṣ*) was made of silver too. (*Ṣaḥîḥ*)

٥٢٠٢ - أَخْبَرَنَا أَبُو بَكْرٍ [أحمدُ] بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ حُمَيْدًا عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ خَاتَمُهُ مِنْ وَرِقٍ فَصُّهُ مِنْهُ.

تخريج: أخرجه البخاري، اللباس، باب فص الخاتم، ح:٥٨٧٠ من حديث معتمر بن سليمان به، وهو في الكبرٰى:٩٥١٧.

5203. It was narrated that Anas said: "The ring of the Prophet ﷺ was made of silver and its stone (*Faṣṣ*) was made of silver too." (*Ṣaḥîḥ*)

٥٢٠٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ فَصُّهُ مِنْهُ.

تخريج: [صحيح] أخرجه أبو داود، الخاتم، باب ما جاء في اتخاذ الخاتم، ح:٤٢١٧، والترمذي، اللباس، باب ماجاء ما يستحب في فص الخاتم، ح:١٧٤٠ من حديث زهير بن معاوية به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى:٩٥١٨، وانظر الحديث السابق.

5204. It was narrated that Anas said: "The Messenger of Allâh ﷺ wanted to write to the Romans, but they (the Companions) said: 'They do not read any letter unless it has a seal.' So he took a ring of silver, and it is as if I can see its whiteness

٥٢٠٤ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: أَرَادَ رَسُولُ اللهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ فَقَالُوا: إِنَّهُمْ لَا يَقْرَأُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ

on his hand, and on it were engraved (the words): "*Muḥammad Rasûl Allâh* (Muḥammad the Messenger of Allâh)." (***Ṣaḥîḥ***)

فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ وَنُقِشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

تخريج: أخرجه البخاري، العلم، باب ما يذكر في المناولة وكتاب أهل العلم بالعلم إلى البلدان، ح: ٦٥، ومسلم، اللباس، باب في اتخاذ النبي ﷺ خاتما لما أراد أن يكتب إلى العجم، ح: ٢٠٩٢/٥٦ من حديث شعبة به، وهو في الكبرٰى، ح: ٩٥٢١.

5205. It was narrated that Anas said: "The Messenger of Allâh ﷺ delayed *'Ishâ'* prayer one night, until half the night had passed, then he came out and led us in prayer. And it is as if I can see the whiteness of his silver ring on his hand." (***Ṣaḥîḥ***)

٥٢٠٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ أَبُو الْجَوْزَاءِ قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: أَخَّرَ رَسُولُ اللهِ ﷺ صَلَاةَ الْعِشَاءِ الْآخِرَةِ حَتَّى مَضَى شَطْرُ اللَّيْلِ، ثُمَّ خَرَجَ فَصَلَّى بِنَا كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَاتَمِهِ فِي يَدِهِ مِنْ فِضَّةٍ.

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٤٠ من حديث قرة بن خالد به، وهو في الكبرٰى: ٩٥٢٢.

Chapter 48. Where The Ring Should Be Worn On The Hand, Mentioning The *Ḥadîth* Of 'Alî And 'Abdullâh Bin Ja'far

(المعجم ٤٨) - مَوْضِعُ الخَاتَمِ مِنَ الْيَدِ. ذِكْرُ حَدِيثِ عَلِيٍّ وَعَبْدِ اللهِ بْنِ جَعْفَرٍ (التحفة ٤٦)

5206. Ibn Wahab narrated from Sulaimân – and he is Ibn Bilâl – from Sharîk – and he is Ibn Abî Namr – from Ibrâhîm Ibn 'Abdullâh bin Ḥunain, from his father, from 'Alî; Sharîk said: "And Abû Salamah informed me" – That the Prophet ﷺ used to wear his ring on his right hand.[1] (***Ḥasan***)

٥٢٠٦ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ - وَهُوَ ابْنُ بِلَالٍ - عَنْ شَرِيكٍ - هُوَ ابْنُ أَبِي نَمِرٍ - عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ شَرِيكٌ: وَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَمِينِهِ.

[1] That is, the *Ḥadîth* was narrated from 'Alî, and one of the narrators, Sharîk also heard it from Abû Salamah bin 'Abdur-Raḥmân bin 'Awf.

تخريج: [إسناده حسن] أخرجه أبو داود، الخاتم، باب ما جاء في التختم في اليمين أو اليسار، ح:٤٢٢٦ من حديث عبدالله بن وهب به، وهو في الكبرى:٩٥٢٦.

Comments:

(For details, please see *Hadîth* 5200)

5207. It was narrated from 'Abdullâh bin Ja'far that the Prophet ﷺ used to wear his ring on his right hand. (***Sahîh***)

٥٢٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ الْبَحْرَانِيُّ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ بِيَمِينِهِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، اللباس، باب ما جاء في لبس الخاتم في اليمين، ح:١٧٤٤ من حديث حماد بن سلمة به، وهو في الكبرى:٩٥٢٧، وللحديث شواهد، منها الحديث السابق.

Chapter 49. Wearing An Iron Ring With Silver Twisted Around It

(المعجم ٤٩) - لُبْسُ خَاتَمِ حَدِيدٍ مَلْوِيٍّ عَلَيهِ بِفِضَّةٍ (التحفة ٤٧)

5208. Iyâs bin Al-Hârith bin Al-Mu'aiqîb narrated that his grandfather Mu'aiqîb said: "The ring of the Prophet ﷺ was made of iron with silver twisted around it." He said: "And sometimes it was on my hand." And Mu'aiqîb was the keeper of the ring of the Messenger of Allâh ﷺ. (***Hasan***)

٥٢٠٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ أَبِي عَتَّابٍ سَهْلِ بْنِ حَمَّادٍ؛ ح وَأَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو مَكِينٍ قَالَ: حَدَّثَنَا إِيَاسُ بْنُ الْحَارِثِ بْنِ الْمُعَيْقِيبِ عَنْ جَدِّهِ مُعَيْقِيبٍ أَنَّهُ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ حَدِيدًا [مَلْوِيًّا] عَلَيْهِ فِضَّةٌ قَالَ: وَرُبَّمَا كَانَ فِي يَدِي، فَكَانَ مُعَيْقِيبٌ عَلَى خَاتَمِ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده حسن] أخرجه أبو داود، الخاتم، باب ما جاء في خاتم الحديد، ح:٤٢٢٤ من حديث سهل بن حماد به، وهو في الكبرى:٩٥٣١ .

Chapter 50. Wearing A Brass Ring

(المعجم ٥٠) - لُبْسُ خَاتَمِ صُفْرٍ (التحفة ٤٨)

5209. It was narrated from Abû Sa'eed Al-Khudrî: "A man came

٥٢٠٩ - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ

الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ مَنْصُورٍ مِنْ أَهْلِ الثَّغْرِ ثِقَةٌ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَقْبَلَ رَجُلٌ مِنَ الْبَحْرَيْنِ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ وَكَانَ فِي يَدِهِ خَاتَمٌ مِنْ ذَهَبٍ وَجُبَّةُ حَرِيرٍ، فَأَلْقَاهُمَا ثُمَّ سَلَّمَ فَرَدَّ عَلَيْهِ السَّلَامَ، ثُمَّ قَالَ: يَا رَسُولَ اللهِ! أَتَيْتُكَ آنِفًا فَأَعْرَضْتَ عَنِّي فَقَالَ: «إِنَّهُ كَانَ فِي يَدِكَ جَمْرَةٌ مِنْ نَارٍ». قَالَ: لَقَدْ جِئْتُ إِذًا بِجَمْرٍ كَثِيرٍ، قَالَ: «إِنَّ مَا جِئْتَ بِهِ لَيْسَ بِأَجْزَأَ عَنَّا مِنْ حِجَارَةِ الْحَرَّةِ وَلَكِنَّهُ مَتَاعُ الْحَيَاةِ الدُّنْيَا». قَالَ: فَمَاذَا أَتَخَتَّمُ؟ قَالَ: «حَلْقَةً مِنْ حَدِيدٍ أَوْ وَرِقٍ أَوْ صُفْرٍ».

from Al-Bahrain to the Prophet ﷺ and greeted him with *Salâm*, but he did not return his greeting. He was wearing a gold ring on his hand, and was wearing a silken *Jubbah*. He took them off, then he greeted him with *Salâm*, and he returned his greeting. Then he said: 'O Messenger of Allâh, I came to you just now, and you turned away from me.' He said: 'You had a coal of fire on your hand.' He said: 'Then I have brought many coals.' He said: 'What you have brought with you is no better for us than the stones of Al-Ḥarrah, but it is a temporary convenience of this world.' He said: 'What should I use for a ring?' He said: 'A ring of iron or silver or brass.'" (***Hasan***)

تخريج: [حسن] تقدم طرفه، ح:٥١٩١، وهو في الكبرى، ح:٩٥٣٢ * أبو البختري، صوابه: "أبو النجيب"، أخرجه البخاري، في الأدب المفرد:١٠٢٢ من حديث ليث بن سعد به، وقال: "أبو النجيب".

Comments:

1. 'A coal of fire' means the gold ring which would turn into fire on the Day of Judgment.

2. 'I have brought many coals' means if gold is a coal of fire, then I have brought a lot of gold.

3. 'The stones of Al-Harrah': Gold becomes a coal of fire for the one who uses it as adornment and beautification, considering it a thing of valued beauty. But the one who does not give importance to gold, nor is it one's objective to acquire gold, and he merely fulfills the needs of his life by means of gold, and if one does not utilize it for adornment and beautification, gold would not become fire for such a person. Every Muslim should keep this statement of Allâh's Messenger ﷺ before them.

4. A stony ground is called Al-Harrah. In the east and the west, of Madinah, there are two spacious stony grounds which are called the *Harratayn* (the two Harrahs), containing black volcanic rock!

5. It becomes clear from this Tradition that it is permissible to wear a ring of iron and brass also.

5210. It was narrated that Anas said: "The Messenger of Allâh ﷺ came out wearing a silver ring. He said: 'Whoever wants to make a ring like this, let him do so, but do not put the same inscription.'" (*Ṣaḥîḥ*)

٥٢١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ وَقَدِ اتَّخَذَ حَلْقَةً مِنْ فِضَّةٍ، فَقَالَ: «مَنْ أَرَادَ أَنْ يَصُوغَ عَلَيْهِ فَلْيَفْعَلْ وَلَا تَنْقُشُوا عَلَى نَقْشِهِ».

تخريج: أخرجه البخاري، اللباس، باب قول النبي ﷺ: لا ينقش على نقش خاتمه، ح:٥٨٧٧، ومسلم، اللباس، باب لبس النبي ﷺ خاتمًا من ورق ...، ح:٢٠٩٢ من حديث عبدالعزيز به، وهو في الكبرٰى:٩٥٣٣.

Comments:

'On the blessed signet ring of the Prophet ﷺ': *'Muḥammadan Rasûlullah'* was engraved, which in reality was his seal. If other people were also given permission to use this engraving, no distinction would have remained in this signet ring, and deception might have occurred. The entire objective of fashioning the signet-ring might have been defeated.

5211. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ put on a ring, and he had some words inscribed on it. He said: 'We have put on a ring and have had some words engraved on it; no one of you should copy this inscription.'" Then Anas said: "It is as if I can see its whiteness on his hand." (*Ṣaḥîḥ*)

٥٢١١ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا، وَنَقَشَ عَلَيْهِ نَقْشًا قَالَ: «إِنَّا قَدِ اتَّخَذْنَا خَاتَمًا وَنَقَشْنَا فِيهِ نَقْشًا فَلَا يَنْقُشْ أَحَدُكُمْ عَلَى نَقْشِهِ» ثُمَّ قَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِهِ فِي يَدِهِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٩٥٣٤، وانظر الحديث السابق.

Chapter 51. The Words Of The Prophet ﷺ: "Do Not Engrave Arabic (Words) On Your Rings"

(المعجم ٥١) - قَوْلُ النَّبِيِّ ﷺ: لَا تَنْقُشُوا عَلَى خَوَاتِيمِكُمْ عَرَبِيًّا (التحفة ٤٩)

5212. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Do not be so close to the *Mushrikîn* that you can benefit from the light of their fires, and do not engrave Arabic (words) on your rings.'" (***Ḍa'îf***)

٥٢١٢ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى الْخُوَارَزْمِيُّ بِبَغْدَادَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ أَزْهَرَ بْنِ رَاشِدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ وَلَا تَنْقُشُوا عَلَى خَوَاتِيمِكُمْ عَرَبِيًّا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ٩٩ عن هشيم به، وهو في الكبرٰى، ح: ٩٥٣٥، وفسره البيهقي في روايته عن الحسن: "لا تستشيروا المشركين في شيء من أموركم ولا تنقشوا في خواتيكم محمدًا (ﷺ)" * أزهر ضعفه ابن حبان وغيره، وقال أبو حاتم وصاحب التقريب: "مجهول".

Comments:

1. 'The fires of the polytheists' means 'do not reside among polytheists'. So to speak, the Muslims ought to live separate from the unbelievers, and so far away from them that the fires lit by the polytheists do not come into sight; while fire could be seen from miles away particularly in the desert region.
2. 'Arabic phrasing or script': While some scholars consider this to be a general prohibition of inscriptions with Arabic on rings, the real or the root purpose is the engravings of the Prophetic ring shall not be copied. It was in the Arabic script. No inscription other than this was well-known in the Arabic script during that period of time. Otherwise, absolute engraving of any Arabic script or inscription is not forbidden.

Chapter 52. Prohibition Of Wearing The Ring On The Forefinger

(المعجم ٥٢) - النَّهْيُ عَنِ الْخَاتَمِ فِي السَّبَّابَةِ (التحفة ٥٠)

5213. It was narrated that Abû Burdah said: 'Alî said: "The Messenger of Allâh ﷺ said to me: 'O 'Alî, ask Allâh for guidance and steadfastness,' and he forbade me from placing a ring on this one and

٥٢١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ عَلِيٌّ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَلِيُّ! سَلِ اللهَ الْهُدَى وَالسَّدَادَ»

this one" – and he pointed to his forefinger and middle finger.[1] (*Ṣaḥîḥ*)

وَنَهَانِي أَنْ أَجْعَلَ الْخَاتَمَ فِي هٰذِهِ وَهٰذِهِ وَأَشَارَ يَعْنِي بِالسَّبَّابَةِ وَالْوُسْطَى.

تخريج: [صحيح] أخرجه الحميدي، ح:٥٢ عن سفيان بن عيينة به مطولاً، وفيه: سمعه من ابن أبي موسٰى قال: سمعت عليًا ... إلخ، والبخاري، (تعليقًا)، ومسلم، ح:٢٠٧٨/٦٥ من حديث عاصم بن كليب به، وهو في الكبرٰى، ح:٩٥٣٦ .

Comments:

The preferred practice is to wear the signet ring on the little finger (*Khinsar*). It is considered improper to wear a signet ring on the index finger (*Sabbâba*) and the middle finger (*Al-Wusta*). See also No. 5198.

5214. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me to wear a ring on this one and this one," meaning the forefinger and middle finger.[2] And this is the wording of Ibn Al-Muthanna. (*Ṣaḥîḥ*)

٥٢١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الْخَاتَمِ فِي هٰذِهِ وَهٰذِهِ، يَعْنِي السَّبَّابَةَ وَالْوُسْطَى. وَاللَّفْظُ لِابْنِ الْمُثَنَّى.

تخريج: أخرجه مسلم، اللباس، باب النهي عن التختم في الوسطى والتي تليها، ح:٢٠٧٨/٦٤ عن ابن المثنى به، وهو في الكبرٰى، ح:٩٥٣٨، ٩٥٣٩.

5215. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ said to me: 'Say: O Allâh, guide me and make me steadfast,' and he forbade me to put a ring on this one and this one" – and Bishr (one of the narrators) pointed to his forefinger and middle finger. And 'Âṣim said: "One of the two of them."[3] (*Ṣaḥîḥ*)

٥٢١٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلِ: اللَّهُمَّ! اهْدِنِي وَسَدِّدْنِي» وَنَهَانِي أَنْ أَضَعَ الْخَاتَمَ فِي هٰذِهِ أَوْ هٰذِهِ وَأَشَارَ بِشْرٌ بِالسَّبَّابَةِ وَالْوُسْطَى. قَالَ: وَقَالَ عَاصِمٌ: أَحَدُهُمَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٥٤١ .

[1] The one pointing is one of the narrators.
[2] The statement: "meaning" is from one of the narrators.
[3] And all of these are narrated by 'Āṣim.

Comments:

'Steadfast': In Arabic, the term used in No. 5213 is *As-Sadâd*. It lexically signifies a right state; appropriate direction, having or taking a right direction or tendency, tending toward the right point or object, etc. That is why this signification was given priority or precedence.

Chapter 53. Taking Off One's Ring When Entering *Al-Khalâ'* (The Area In Which One Relieves Oneself)

(المعجم ٥٣) - نَزْعُ الخَاتَمِ عِنْدَ دُخُولِ الخَلَاءِ (التحفة ٥١)

5216. It was narrated from Anas that when entering the *Khalâ'*, the Messenger of Allâh ﷺ would take off his ring. (*Da'îf*)

٥٢١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ عَامِرٍ، عَنْ هَمَّامٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، اللباس، باب ما جاء في لبس الخاتم في اليمين، ح:١٧٤٦ من حديث سعيد بن عامر به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى، ح:٩٥٤٢ * علته عنعنة ابن جريج، تقدم، ح:٤٠٠٨.

Comments:

On the signet ring of the Prophet ﷺ was engraved the sacred name of Allâh, Most High, and his own blessed name. *Al-Khalâ* is a place where one goes to be alone to relieve oneself. To carry, therefore, such sacred words, while relieving oneself, is not proper. Likewise, to carry inside the toilet the Qur'ânic Verses and the Prophetic Traditions in written forms would be forbidden.

5217. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ put on a ring of gold and put its stone toward his palm. Then the people started to wear rings of gold. Then the Messenger of Allâh ﷺ threw away his ring and said: 'I will never wear it again,' and the people threw away their rings." (*Sahîh*)

٥٢١٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِنْ قِبَلِ كَفِّهِ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ، فَأَلْقَى رَسُولُ اللهِ ﷺ خَاتَمَهُ وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا». وَأَلْقَى النَّاسُ خَوَاتِيمَهُمْ.

تخريج: أخرجه البخاري، اللباس، باب خاتم الفضة، ح:٥٨٦٦، ومسلم، اللباس، باب لبس النبي ﷺ خاتمًا من ورق ... إلخ، ح:٢٠٩١/ ٥٤ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٩٥٤٦ .

Comments:

See Nos. 5167 and 5292. Apparently, there does not seem to be any relevance of this narration to the chapter concerned. Perhaps the author (May Allâh's mercy be upon him) is indicating by this, that he has forgotten to make the new chapter here, or it is the allusion that the previous narration 5216 is not correct.

5218. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ put on a ring of gold and put its stone (*Faṣṣ*) toward his palm. Then the people started to wear rings, and the Messenger of Allâh ﷺ discarded it and said: "I will never wear it again." (*Ṣaḥîḥ*)

٥٢١٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ، فَطَرَحَهُ النَّبِيُّ ﷺ وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا».

تخريج: أخرجه مسلم، ح:٢٠٩١/٥٣ من حديث خالد بن الحارث به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٩٥٤٧.

5219. It was narrated that Ibn 'Umar said: "The Prophet ﷺ used to wear a ring of gold, then he discarded it, and put on a ring of silver on which was engraved (the words): '*Muḥammad Rasûl Allâh*.' He said: 'No one else should engrave his ring with an inscription like this ring of mine.' Then he put the stone toward the palm of his hand." (*Ṣaḥîḥ*)

٥٢١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ تَخَتَّمَ خَاتَمًا مِنْ ذَهَبٍ ثُمَّ طَرَحَهُ وَلَبِسَ خَاتَمًا مِنْ وَرِقٍ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللهِ وَقَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْقُشَ عَلَى نَقْشِ خَاتَمِي هٰذَا» ثُمَّ جَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ.

تخريج: أخرجه مسلم، ح:٢٠٩١/٥٥ من حديث سفيان بن عيينة به، (انظر الحديثين السابقين) وهو في الكبرٰى، ح:٩٥٤٩.

5220. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ wore a ring of gold for three days, and when his Companions saw it, gold rings became popular. Then he threw it away and we did not realize what he had done. Then he ordered that a ring of silver be

٥٢٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ الْمُغِيرَةِ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ لَبِسَ خَاتَمًا مِنْ ذَهَبٍ ثَلَاثَةَ أَيَّامٍ فَلَمَّا رَآهُ أَصْحَابُهُ فَشَتْ خَوَاتِيمُ الذَّهَبِ فَرَمَى بِهِ، فَلَا نَدْرِي مَا فَعَلَ، ثُمَّ أَمَرَ بِخَاتَمٍ مِنْ فِضَّةٍ فَأَمَرَ

made, and that (the words): "*Muḥammad Rasûl Allâh*" be engraved on it. It remained on the hand of the Messenger of Allâh ﷺ until he died, then on the hand of Abû Bakr until he died, then on he hand of 'Umar until he died. Then (it remained) on the hand of 'Uthmân for the first six years of his duties, but when he had to write many letters, he gave it to a man from among *Anṣâr* who used to seal letters with it. Then the *Anṣârî* went out to a well belonging to 'Uthmân and the ring fell. They looked for it but could not find it. He ordered that a similar ring be made and engraved (the words): "*Muḥammad Rasûl Allâh*" on it. (*Ḥasan*)

أَنْ يُنْقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللهِ وَكَانَ فِي يَدِ رَسُولِ اللهِ ﷺ حَتَّى مَاتَ، وَفِي يَدِ أَبِي بَكْرٍ حَتَّى مَاتَ، وَفِي يَدِ عُمَرَ حَتَّى مَاتَ، وَفِي يَدِ عُثْمَانَ سِتَّ سِنِينَ مِنْ عَمَلِهِ، فَلَمَّا كَثُرَتْ عَلَيْهِ الْكُتُبُ دَفَعَهُ إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَكَانَ يَخْتِمُ بِهِ، فَخَرَجَ الْأَنْصَارِيُّ إِلَى قَلِيبٍ لِعُثْمَانَ فَسَقَطَ فَالْتُمِسَ فَلَمْ يُوجَدْ، فَأَمَرَ بِخَاتَمٍ مِثْلِهِ وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الخاتم، باب ما جاء في اتخاذ الخاتم، ح: ٤٢٢٠ من حديث أبي عاصم به، وهو في الكبرٰى، ح: ٩٥٥٠ .

Comments:

1. The blessed signet ring of the Messenger of Allâh ﷺ remained after him in the hands of the Rightly Guided Caliphs or *Khulafa* by way of necessity and blessedness; not by way of owned property. When that signet ring was lost, the period of tribulations and corruption started. In other words, a thing of great blessing was lifted. It was, after all, the signet ring of the Seal of the Prophets.
2. 'Many letters': Hence, he encountered a hardship in sealing them again and again. He, therefore, appointed an *Ansari* to set the seals.
3. 'In the well': The name of this well was *Aris* (the well of *Aris*: *Bir' Aris*). In order to search for the signet ring, the well was emptied of its water; every inch of the well was combed, but the signet ring was not to be found.
4. 'He ordered that a similar ring be made': Although Allâh's Messenger ﷺ had forbidden people from engraving them. But this signet ring was fashioned as a replacement of the original ring of the Prophet ﷺ. Besides, the Prophet's ﷺ motive was to close the door of deception and false imitation. But due to the loss of the original, this apprehension does not remain in the event of its replication. Dubiousness and deception would have occurred, had there been so many signet rings bearing the same engraving. So to speak, the basis of commandments are their objectives or goals, not the apparent words. And this principle is worth retention.

5221. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ put on a ring of gold, and he used to wear its stone (*Fass*) next to his palm. Then the people started to wear rings of gold. Then the Messenger of Allâh ﷺ discarded it, and the people discarded their rings. Then he acquired a ring of silver with which he used to seal letters, but he did not wear it. (***Hasan***)

٥٢٢١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ يَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ رَسُولُ اللهِ ﷺ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ، وَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَكَانَ يَخْتِمُ بِهِ وَلَا يَلْبَسُهُ.

تخريج: [إسناده حسن] أخرجه الترمذي في الشمائل، باب ما جاء في ذكر خاتم رسول الله ﷺ، ح:٨٣ عن قتيبة به، وهو في الكبرٰى، ح:٩٥٥١، وقوله: لا يلبسه، أي لا يلبسه دائمًا بل يلبسه غالبًا * أبو بشر هو جعفر بن أبي وحشية.

Comments:

Concerning the narrations of the chapter, please turn to *Hadîth* 5167.

Chapter 54. Small Bells

(المعجم ٥٤) - **الْجَلَاجِلُ** (التحفة ٥٢)

5222. It was narrated that Abû Bakr bin Abî Shaikh said: "I was sitting with Sâlim when a caravan belonging to Umm Al-Banîn passed by us, and they had bells with them. Sâlim narrated to Nâfi' from his father, that the Prophet ﷺ said: 'The angels do not accompany a caravan that has small bells with them.' How often do you see small bells with these people." (***Sahîh***)

٥٢٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ مِنْ وَلَدِ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أَبِي بَكْرِ بْنِ أَبِي شَيْخٍ قَالَ: كُنْتُ جَالِسًا مَعَ سَالِمٍ، فَمَرَّ بِنَا رَكْبٌ لِأُمِّ الْبَنِينَ مَعَهُمْ أَجْرَاسٌ، فَحَدَّثَ نَافِعًا سَالِمٌ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رَكْبًا مَعَهُمْ جُلْجُلٌ، كَمْ تَرَى مَعَ هٰؤُلَاءِ مِنَ الْجُلْجُلِ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٩٥٥٣ .

Comments:

For the reasoning behind this, see No. 5548 in *Sahîh Muslim*: "Bells are the wind instruments of the Shaitan."

5223. It was narrated that Abû Bakr bin Mûsâ said: "I was with Sâlim bin 'Abdullâh when Sâlim narrated from his father, that the Prophet ﷺ said: 'The angels do not accompany groups of people who have small bells with them.'" (*Ṣaḥîḥ*)

٥٢٢٣ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلَّامٍ الطَّرَسُوسِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أَبِي بَكْرِ ابْنِ مُوسَى قَالَ: كُنْتُ مَعَ سَالِمِ بْنِ عَبْدِ اللهِ فَحَدَّثَ سَالِمٌ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا جُلْجُلٌ».

تخريج: **[إسناده صحيح]** أخرجه أحمد: ٢/٢٧ عن يزيد بن هارون به، وهو في الكبرٰى، ح: ٩٥٥٤.

5223B. It was narrated from Sâlim, from his father, who attributed it to the Prophet ﷺ: "The angels do not accompany groups of people who have small bells with them." (*Ṣaḥîḥ*)

٥٢٢٣(ب) - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنْ بُكَيْرِ بْنِ مُوسَى، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَفَعَهُ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا جُلْجُلٌ».

تخريج: **[إسناده صحيح]** انظر الحديث السابق، وهو في الكبرٰى، ح: ٩٥٥٥.

5224. Umm Salamah, the wife of the Prophet ﷺ, said: "I heard the Messenger of Allâh ﷺ say: 'The angels do not enter a house in which there is a small bell, or a bell, and the angels do not accompany groups of people who have bells with them.'" (*Ṣaḥîḥ*)

٥٢٢٤ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدِ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بَابَيْه مَوْلَى آلِ نَوْفَلٍ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جُلْجُلٌ وَلَا جَرَسٌ، وَلَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا جَرَسٌ».

تخريج: **[صحيح]** وهو في الكبرٰى، ح: ٩٥٥٦ * سليمان ذكره ابن حبان في الثقات، وللحديث شواهد، سبقت بعضها.

5225. It was narrated from Abû Al-Aḥwaṣ that his father said: "I was sitting with the Messenger of Allâh ﷺ and he saw that I was

٥٢٢٥ - أَخْبَرَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ

أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللهِ ﷺ يَعْنِي فَرَآنِي رَثَّ الثِّيَابِ فَقَالَ: «أَلَكَ مَالٌ؟» قُلْتُ: نَعَمْ، يَا رَسُولَ اللهِ! مِنْ كُلِّ الْمَالِ، قَالَ: «فَإِذَا آتَاكَ اللهُ مَالًا فَلْيُرَ أَثَرُهُ عَلَيْكَ».

dressed in scruffy clothes. He said: 'Do you have any wealth?' I said: 'Yes, O Messenger of Allâh, all kinds of wealth.' He said: 'If Allâh gives you wealth then let its effect be seen on you.'" (*Sahîh*)

تخريج: [صحيح] أخرجه أبو داود، اللباس، باب: في الخلقان وفي غسل الثوب، ح:٤٠٦٣ من حديث أبي إسحاق به، وصرح بالسماع، وهو في الكبرى، ح:٩٥٥٧ ✻ أبو الأحوص هو عوف بن مالك بن نضلة.

٥٢٢٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فِي ثَوْبٍ دُونٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَلَكَ مَالٌ؟» قَالَ: نَعَمْ، مِنْ كُلِّ الْمَالِ، قَالَ: «مِنْ أَيِّ الْمَالِ» قَالَ: قَدْ آتَانِي اللهُ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ، قَالَ: «فَإِذَا آتَاكَ اللهُ مَالًا فَلْيُرَ عَلَيْكَ أَثَرُ نِعْمَةِ اللهِ وَكَرَامَتِهِ».

5226. It was narrated from Abû Al-Ahwas, from his father, that he came to the Prophet ﷺ wearing shabby clothes. The Prophet ﷺ said to him: "Do you have any wealth?" He said: "Yes, all kinds of wealth." He said: "What kinds of wealth?" He said: "Allâh has given me camels, cattle, sheep, horses and slaves." He said: "If Allâh has given you wealth, then let the effect of Allâh's blessing and generosity be seen on you." (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٩٥٥٨.

Comments:

The appropriate dress is the one which avoids miserliness, extravagance, nudity, ostentation, and arrogance. Unnatural affectation is blameworthy in the matter of dress that plunges a man into self-imposed hardship. Wearing silk and letting the dress hang below the ankles, for men, is *Harâm*, irrespective of with whatever intention it is done, although a legal excuse or compulsion legitimized by the Divine law merits consideration.

The Book Of Adornment From *Al-Mujtaba*

كِتَابُ الزِّينَةِ مِنَ المُجْتَبىٰ

Al-Mujtaba is the abridgement of *Sunan Al-Kubra*. Hence, the majority of the narrations of *Al-Mujtaba* occur in *Sunan Al-Kubra* under the Book of Adornment. Several of the forthcoming narrations have preceded.

Chapter 55. The *Fiṭrah*

(المعجم ٥٥) - ذِكْرُ الفِطْرَةِ (التحفة ٥٣)

5227. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to me: 'Five things are from the *Fiṭrah*: Trimming the mustache, plucking the armpit hairs, clipping the nails, shaving the pubes and circumcision.'" (*Ṣaḥîḥ*)

٥٢٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ - وَهُوَ ابْنُ سُلَيْمَانَ - قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَنَتْفُ الْإِبْطِ، وَتَقْلِيمُ الْأَظْفَارِ، وَالِاسْتِحْدَادُ، وَالْخِتَانُ».

تخريج: [صحيح] تقدم، ح: ١٠.

Comments:

(See *Ḥadîth* 5043).

Chapter 56. Trimming The Mustache And Letting The Beard Grow

(المعجم ٥٦) - إِحْفَاءُ الشَّوَارِبِ وَإِعْفَاءُ اللِّحْيَةِ (التحفة ٥٤)

7869. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Trim the mustache and let the beard grow." (*Ṣaḥîḥ*)

٥٢٢٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى».

تخريج: [صحيح] تقدم، ح: ١٥.

Comments:

(See *Ḥadîth* 15).

Chapter 57. Shaving Boys' Heads

(المعجم ٥٧) - حَلْقُ رُؤُوسِ الصِّبْيَانِ
(التحفة ٥٥)

5229. It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh ﷺ stayed away from the family of Ja'far (when he died) for three days, then he came to them, and said: 'Do not weep for my brother after today.' Then he said: 'Call my brother's sons to me.' We were brought like little chicks, and he said: 'Call the barber for me.' Then he ordered that our heads be shaved." (*Sahîh*)

٥٢٢٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: أَمْهَلَ رَسُولُ اللهِ ﷺ آلَ جَعْفَرٍ ثَلَاثَةً أَنْ يَأْتِيَهُمْ ثُمَّ أَتَاهُمْ فَقَالَ: «لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ» ثُمَّ قَالَ: «ادْعُوا إِلَيَّ بَنِي أَخِي» فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ فَقَالَ: «ادْعُوا إِلَيَّ الْحَلَّاقَ» فَأَمَرَ بِحَلْقِ رُؤُوسِنَا. مُخْتَصَرٌ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الترجل، باب: في حلق الرأس، ح:٤١٩٢ من حديث وهب ابن جرير به.

Comments:

1. Ja'far was the elder brother of 'Alî, and was the cousin brother of the Prophet ﷺ. He embraced Islam in its early period. He emigrated to Abyssinia; then he emigrated to Al-Madinah. He was martyred in the expedition of Muta. May Allâh be pleased with him and he be with Him.
2. 'Do not weep': Crying was not absolutely forbidden, but it was forbidden by way of mourning, as mourning is observed for three days when someone dies. Condolers arrive intermittently and the sound of crying soars sporadically; otherwise, tears may surge at anytime. No one has control over tears.
3. There is no disagreement concerning the shaving of the head, provided the entire head is shaved. No locks or tassels of hair should be left unshaven. (See the following narration).

Chapter 58. Mentioning The Prohibition Of Shaving Part Of A Boy's Head And Leaving Part

(المعجم ٥٨) - ذِكْرُ النَّهْيِ عَنْ أَنْ يُحْلَقَ بَعْضُ شَعْرِ الصَّبِيِّ وَيُتْرَكَ بَعْضُهُ
(التحفة ٥٦)

5230. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade *Al-Qaza'* (shaving part of the head and leaving part). (*Sahîh*)

٥٢٣٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: أَخْبَرَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَزَعِ.

تخريج: [إسناده صحيح] تقدم، ح:٥٠٥٤ * حماد هو ابن زيد.

Comments:

Al-Qaza' signifies shaving parts of the head while leaving the rest unshaven. (See No. 5051)

5231. Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ forbidding *Al-Qaza'* (shaving part of the head and leaving part)." (*Ṣaḥîḥ*)

٥٢٣١ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللهِ عَنْ نَافِعٍ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنِ الْقَزَعِ.

تخريج: [إسناده صحيح] وانظر الحديث السابق.

5232. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Al-Qaza'* (shaving part of the head and leaving part)." (*Ṣaḥîḥ*)

٥٢٣٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْقَزَعِ.

تخريج: أخرجه البخاري، اللباس، باب القزع، ح:٥٩٢٠ من حديث عبيدالله بن عمر به.

5233. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade *Al-Qaza'* (shaving part of the head and leaving part)." (*Ṣaḥîḥ*)

٥٢٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَزَعِ.

تخريج: أخرجه مسلم، اللباس، باب كراهة القزع، ح:٢١٢٠/١١٣ من حديث يحيى بن سعيد القطان به، وانظر الحديث السابق.

Chapter 59. Wearing One's Hair Long

(المعجم ٥٩) - اتِّخَاذُ الجُمَّةِ

(التحفة ٥٧)

5234. It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ was a man of average height with broad shoulders, a thick beard and a reddish complexion, and his hair

٥٢٣٤ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أُمَيَّةَ بْنِ خَالِدٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ رَجُلًا مَرْبُوعًا عَرِيضَ مَا بَيْنَ الْمَنْكِبَيْنِ، كَثَّ

came down to his earlobes. I saw him in a red *Ḥullah* and I never saw anything more handsome than him." (***Ṣaḥîḥ***)

اللِّحْيَةِ، تَعْلُوهُ حُمْرَةٌ، جُمَّتُهُ إِلَى شَحْمَتَيْ أُذُنَيْهِ، لَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ أَحْسَنَ مِنْهُ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٥١، ومسلم، الفضائل، باب: في صفة النبي ﷺ وأنه كان أحسن الناس وجهًا، ح:٢٣٣٧ من حديث شعبة به.

Comments:

1. Concerning the details about the blessed hair of the beloved Prophet ﷺ, please see *Ḥadîth* 5056, 5065.
2. 'Red *Ḥullah*': The term *Ḥullah* is used for two sheets made of the same cloth. One of them was fastened as a loin-cloth, while the other was draped on the upper part of the body. It is said that his *Ḥullah* had red in its pattern, not that it was entirely red, and Allāh knows best.

5235. It was narrated that Al-Barâ' said: "I never saw any long haired man in a *Ḥullah* who was more handsome than the Messenger of Allâh ﷺ, and he had hair that came down to his shoulders." (***Ṣaḥîḥ***)

٥٢٣٥ - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ مِنْ رَسُولِ اللهِ ﷺ، وَلَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ.

تخريج: أخرجه مسلم: ٩٢/٢٣٣٧ من حديث وكيع به، انظر الحديث السابق.

Comments:

(For detail, please turn to *Ḥadîth* 5065)

5236. It was narrated from Anas that the hair of the Prophet ﷺ came halfway down his ears. (***Ṣaḥîḥ***)

٥٢٣٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ كَانَ شَعْرُ النَّبِيِّ ﷺ إِلَى نِصْفِ أُذُنَيْهِ.

تخريج: أخرجه مسلم، الفضائل، باب صفة شعر النبي ﷺ، ح:٩٦/٢٣٣٧ من حديث إسماعيل ابن علية به.

Comments:

(See *Ḥadîth* 5064)

5237. It was narrated from Anas that the hair of the Prophet ﷺ came down to his shoulders. (***Ṣaḥîḥ***)

٥٢٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ شَعْرُهُ إِلَى مَنْكِبَيْهِ.

تخريج: أخرجه البخاري، اللباس، باب الجعد، ح:٥٩٠٣، ٥٩٠٤، ومسلم، الفضائل، باب

صفة شعر النبي ﷺ، ح:٢٣٣٨/٩٥ من حديث حبان بن هلال به.

Chapter 60. Calming Down One's Hair

(المعجم ٦٠) - تَسْكِينُ الشَّعْرِ

(التحفة ٥٨)

5238. It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ came to us and saw a man with wild hair. He said: 'Could this man not find anything with which to calm down his hair?'" (*Sahîh*)

٥٢٣٨ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: أَخْبَرَنَا عِيسَى عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّهُ قَالَ: أَتَانَا النَّبِيُّ ﷺ فَرَأَى رَجُلًا ثَائِرَ الرَّأْسِ، فَقَالَ: «أَمَا يَجِدُ هٰذَا مَا يُسَكِّنُ بِهِ شَعْرَهُ».

تخريج: **[إسناده صحيح]** أخرجه أبو داود، اللباس، باب: في الخلقان وفي غسل الثوب، ح:٤٠٦٢ من حديث الأوزاعي به، وهو في التمهيد:٥/٥٢ بالسماع المسلسل منه إلى ابن المنكدر.

Comments:

Disheveled hair of the beard or the head presents an untidy look. Hence, it is essential for a Muslim that he keeps his hair in order, takes good care of it and combing it periodically.

5239. It was narrated that Abû Qatâdah said that he had long thick hair. "He asked the Prophet (about it) and he told him to take care of it and comb it every day."[1] (*Da'îf*)

٥٢٣٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيِّ بْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَتْ لَهُ جُمَّةٌ ضَخْمَةٌ، فَسَأَلَ النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يُحْسِنَ إِلَيْهَا وَأَنْ يَتَرَجَّلَ فِي كُلِّ يَوْمٍ.

تخريج: **[إسناده ضعيف]** انفرد به النسائي ٭ محمد بن المنكدر لم يسمع من أبي قتادة كما في التهذيب وغيره.

Comments:

(See nos. 5241, 5057, 5061).

[1] In *Sunan Al-Kubra*, after the narration before this one, the author indicated its weakness as well. In No. 2252 of *Silsilat Al-Aḥādīth, As-Ṣaḥīḥah,* Shaikh Al-Albānī graded the version *Ṣaḥīḥ* that says: "If you grow hair, then honor it" without mentioning of combing every day.

Chapter 61. Parting The Hair

(المعجم ٦١) - فَرْقُ الشَّعْرِ (التحفة ٥٩)

5240. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to let his hair hang down (without a parting) and the *Mushrikûn* used to part their hair. The Messenger of Allâh ﷺ liked to act in accordance with the People of the Book, in matters where no specific command had been given to him. Then the Messenger of Allâh ﷺ parted his hair after that. (*Sahîh*)

٥٢٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَسْدُلُ شَعْرَهُ وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ شُعُورَهُمْ، وكَانَ رَسُولُ اللهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللهِ ﷺ بَعْدَ ذٰلِكَ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٥٨ من حديث ابن وهب، ومسلم، الفضائل، باب صفة شعره ﷺ وصفاته وحليته، ح:٢٣٣٦ من حديث الزهري به.

Comments:

1. Allâh's Messenger's ﷺ accord with the People of the Book in such matters was in order to reconcile their hearts. They might perhaps incline toward Islam. But when he realized that conformance with them is also not beneficial, he gave that up. The mention of: "Where no specific command had been given..." and a *Mursal* version recorded by 'Abdur-Razzâq, saying: "Then he was ordered to part..." lead some to consider that it was revealed that he ﷺ should now part his hair. While most scholars do not interpret the ruling based on that *Mursal* narration, and consider it lawful to part or not.
2. It was the excellent blessed practice of the Messenger of Allâh ﷺ to part the hair in the middle.

Chapter 62. Combing One's Hair

(المعجم ٦٢) - التَّرَجُّلُ (التحفة ٦٠)

5241. It was narrated from 'Abdullâh bin Buraidah that a man from among the Companions of the Prophet ﷺ who was called 'Ubaid said: "The Messenger of Allâh ﷺ used to forbid too much of *Al-Irfâh*."[1] Ibn Buraidah was asked what too much of *Al-Irfâh*

٥٢٤١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ ابْنِ بُرَيْدَةَ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ عُبَيْدٌ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْهَى عَنْ كَثِيرٍ مِنَ الْإِرْفَاهِ. سُئِلَ ابْنُ بُرَيْدَةَ

[1] The general meaning of which is "luxuriousness."

meant, and he said: "It includes combing the hair." (*Ṣaḥîḥ*)

عَنِ الْإِرْفَاهِ قَالَ: مِنْهُ التَّرَجُّلُ.

تخريج: [إسناده صحيح] تقدم طرفه، ح: ٥٠٦١ .

Comments:

(Please see Nos. 5061, 5057, 5239)

Chapter 63. Starting On The Right When Combing The Hair

(المعجم ٦٣) - **التَّيَامُنُ فِي التَّرَجُّلِ** (التحفة ٦١)

5242. It was narrated from 'Âishah that the Messenger of Allâh ﷺ liked to start on the right whenever possible; when purifying himself, when putting on his shoes, and when combing his hair. (*Ṣaḥîḥ*)

٥٢٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْأَشْعَثُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ وَذَكَرَتْ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ.

تخريج: [صحيح] تقدم، ح: ١١٢.

Comments:

(Please see *Ḥadîth* 5062)

Chapter 64. The Command To Dye The Hair

(المعجم ٦٤) - **الْأَمْرُ بِالْخِضَابِ** (التحفة ٦٢)

5243. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The Jews and the Christians do not dye their hair, so be different from them." (*Ṣaḥîḥ*)

٥٢٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يُخْبِرُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ».

تخريج: [صحيح] تقدم، ح: ٥٠٧٥.

Comments:

(Please see *Ḥadîth* 5072 and 5077 for details)

5244. It was narrated that Jâbir said: "Abû Quhâfah was brought to the Messenger of Allâh ﷺ and his head and beard were white like the

٥٢٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ -

قَالَ: حَدَّثَنَا عَزْرَةُ - وَهُوَ ابْنُ ثَابِتٍ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِأَبِي قُحَافَةَ وَرَأْسُهُ وَلِحْيَتُهُ كَأَنَّهُ ثَغَامَةٌ، فَقَالَ النَّبِيُّ ﷺ: «غَيِّرُوا أَوِ اخْضِبُوا».

Thaghâmah.[1] The Prophet ﷺ said: 'Change this, or dye it.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، اللباس، باب استحباب خضاب الشيب بصفرة وحمرة وتحريمه بالسواد، ح:٢١٠٢/٧٨، ٧٩ من حديث أبي الزبير به نحو المعنى.

Comments:

(For details, vide *Ḥadîth* 5079)

Chapter 65. Dyeing The Beard Yellow

(المعجم ٦٥) - تَصْفِيرُ اللِّحْيَةِ (التحفة ٦٣)

5245. It was narrated that 'Ubaid said: "I saw Ibn 'Umar dyeing his beard yellow and I asked him about that. 'He said: "I saw the Prophet ﷺ dye his beard yellow." (*Ṣaḥîḥ*)

٥٢٤٥ - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ دِينَارٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عُبَيْدٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَفِّرُ لِحْيَتَهُ فَقُلْتُ لَهُ فِي ذٰلِكَ، فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَفِّرُ لِحْيَتَهُ.

تخريج: أخرجه البخاري، الوضوء، باب غسل الرجلين في النعلين ولا يمسح على النعلين، ح:١٦٦، ومسلم، الحج، باب الإهلال من حيث تنبعث الراحلة، ح:١١٨٧ من حديث عبيد بن جريج به.

Comments:

(For details, please turn to *Ḥadîth* 5086, 5089)

Chapter 66. Dyeing The Beard Yellow With *Wars* And Saffron

(المعجم ٦٦) - تَصْفِيرُ اللِّحْيَةِ بِالْوَرْسِ وَالزَّعْفَرَانِ (التحفة ٦٤)

5246. It was narrated that Ibn 'Umar said: "The Prophet ﷺ used to wear *Sibtîyyah* sandals[2] and dye his beard yellow with *Wars* and saffron." And Ibn 'Umar used to do that. (*Ḥasan*)

٥٢٤٦ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا ابْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَيُصَفِّرُ لِحْيَتَهُ بِالْوَرْسِ وَالزَّعْفَرَانِ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

[1] A white fruit from a type of plant.

[2] Made of hairless, tanned leather.

تخريج: [إسناده حسن] أخرجه أبو داود، الترجل، باب: في خضاب الصفرة، ح:٤٢١٠ من حديث عمرو بن محمد به.

Comments:

1. 'As-*Sabtiyyah* sandals': Sandals made out of tanned hide are called so. They have no hair on them. Among the Arabs, there was also a custom of wearing leather sandals having hair upon them. Compared with them, the *Sabtiyyah* sandals (or shoes) were considered expensive. There is no harm in wearing them.
2. *Wars* and saffron are colored perfumes. Their use by men upon their bodies is not appropriate, although hair could be tinted with them. So far as the Prophet's ﷺ tinting his beard is concerned, its detail could be seen in *Hadîth* 5086, 5089, and 5118. (*Wars* is a certain plant of yellow color, resembling sesame with which one dyes - Lane p. 2986)

Chapter 67. Adding Extensions To The Hair

(المعجم ٦٧) - الوَصْلُ فِي الشَّعْرِ (التحفة ٦٥)

5247. It was narrated that Humaid bin 'Abdur-Rahmân said: "I heard Mu'âwiyah say, when he was on the *Minbar* in Al-Madînah, and he brought out a hairpiece from his sleeve: 'O people of Al-Madînah, where are your knowledgeable ones? I heard the Messenger of Allâh ﷺ forbid such things as this, and he said: "The Children of Israel were destroyed when their women started to wear things like this." (*Sahîh*)

٥٢٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ مُعَاوِيَةَ وَهُوَ عَلَى الْمِنْبَرِ بِالْمَدِينَةِ وَأَخرَجَ مِنْ كُمِّهِ قُصَّةً مِنْ شَعْرٍ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هٰذِهِ وَقَالَ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ نِسَاؤُهُمْ مِثْلَ هٰذَا».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(٥٤)، ح:٣٤٦٨، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة... إلخ، ح:٢١٢٧ من حديث الزهري به.

Comments:

'Where are your knowledgeable ones?' Because most of the Companions were gone at that time. See *Hadîth* 5095.

5248. It was narrated that Sa'eed bin Al-Musayyab said: "Mu'âwiyah came to Al-Madînah and addressed us. He took hold of a hairpiece and said: 'I never used to see anyone

٥٢٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ

do this except the Jews. The Messenger of Allâh ﷺ heard of it and he called it "giving a false impression." (*Ṣaḥîḥ*)

قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَخَطَبَنَا وَأَخَذَ كُبَّةً مِنْ شَعْرٍ قَالَ: مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُهُ إِلَّا الْيَهُودَ، وَإِنَّ رَسُولَ اللهِ ﷺ بَلَغَهُ فَسَمَّاهُ الزُّورَ.

تخريج: [صحيح] تقدم، ح:٥٠٩٥.

Chapter 68. Hair Extensions Made Of Cloth

(المعجم ٦٨) - وَصْلُ الشَّعْرِ بِالْخِرَقِ

(التحفة ٦٦)

5249. It was narrated that Mu'âwiyah said: "O people, the Prophet ﷺ forbade you to give false impressions. He brought a piece of black cloth and threw it in front of them and said: 'This is what women are putting on their heads then covering it.'" (*Ṣaḥîḥ*)

٥٢٤٩ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ يَعْقُوبَ بْنِ الْقَعْقَاعِ، عَنْ قَتَادَةَ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ مُعَاوِيَةَ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ النَّبِيَّ ﷺ نَهَاكُمْ عَنِ الزُّورِ، قَالَ: وَجَاءَ بِخِرْقَةٍ سَوْدَاءَ فَأَلْقَاهَا بَيْنَ أَيْدِيهِمْ فَقَالَ: هُوَ هٰذَا تَجْعَلُهُ الْمَرْأَةُ فِي رَأْسِهَا ثُمَّ تَخْتَمِرُ عَلَيْهِ.

تخريج: [صحيح] تقدم، ح:٥٠٩٥.

5250. It was narrated from Mu'âwiyah that the Messenger of Allâh ﷺ forbade giving a false impression, and the false impression of a woman when she adds extra hair to her head. (*Ṣaḥîḥ*)

٥٢٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللهِ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مُعَاوِيَةَ عَنْ رَسُولِ اللهِ ﷺ نَهَى عَنِ الزُّورِ، وَالزُّورُ الْمَرْأَةُ تَلُفُّ عَلَى رَأْسِهَا.

تخريج: [صحيح] تقدم، ح:٥٠٩٥.

Comments:

(See No. 5095).

Chapter 69. Cursing The Woman Who Fixes Hair Extensions

(المعجم ٦٩) - لَعْنُ الْوَاصِلَةِ

(التحفة ٦٧)

5251. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ cursed the woman who affixes

٥٢٥١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيٌّ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ

ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْوَاصِلَةَ.

تخريج: [صحيح] تقدم، ح:٥٠٩٨.

hair extensions. (*Ṣaḥîḥ*)

Comments:

'Allâh's Messenger ﷺ cursed' means he informed that a person who does this is cursed. See also No. 5098.

(المعجم ٧٠) - لَعْنُ الوَاصِلَةِ وَالمُسْتَوْصِلَةِ (التحفة ٦٨)

Chapter 70. Cursing The Woman Who Fixes Hair Extensions And The One Who Has That Done

٥٢٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَتْنِي فَاطِمَةُ عَنْ أَسْمَاءَ: أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يا رَسُولَ اللهِ! إِنَّ بِنْتًا لِي عَرُوسٌ وَإِنَّهَا اشْتَكَتْ فَتَمَزَّقَ شَعْرُهَا، فَهَلْ عَلَيَّ جُنَاحٌ إِنْ وَصَلْتُ لَهَا فِيهِ؟ فَقَالَ: «لَعَنَ اللهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

تخريج: [صحيح] تقدم، ح:٥٠٩٧.

5252. It was narrated from Asmâ' that a woman came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh ﷺ, a daughter of mine is going to get married. She got sick and her hair fell out. Is there any sin on me if I give her hair extensions?" He said: "Allâh has cursed the woman who affixes hair extensions and the one who has that done." (*Ṣaḥîḥ*)

Comments:

(See No. 5097).

(المعجم ٧١) - لَعْنُ الوَاشِمَةِ وَالمُوتَشِمَةِ (التحفة ٦٩)

Chapter 71. Cursing The Woman Who Does Tattoos And The One Who Has That Done

٥٢٥٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ.

تخريج: [صحيح] تقدم، ح:٥٠٩٨.

5253. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the one who has that done, and the woman who does tattoos and the one who has that done." (*Ṣaḥîḥ*)

Comments:

(See No. 5098).

Chapter 72. Cursing *Al-Mutanammiṣât* (The Women That Have Their Eyebrows Plucked)[1] And Who Have Their Teeth Separated[2]

(المعجم ٧٢) - لَعْنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ (التحفة ٧٠)

5254. It was narrated that 'Abdullâh said: "May Allâh curse *Al-Mutanammiṣât* and who have their teeth separated. Shall I not curse those whom the Messenger of Allâh ﷺ cursed?" (*Ṣaḥîḥ*)

٥٢٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ اللهُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ، أَلَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] تقدم، ح: ٥١٠٢.

Comments:

(See *Hadîth* 5102 and 5110)

5255. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ cursed the women who do tattoos, those who have their teeth separated and *Al-Mutanammiṣât* who change the creation of Allâh, the Mighty and Sublime." (*Ṣaḥîḥ*)

٥٢٥٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الْأَعْمَشَ يُحَدِّثُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْوَاشِمَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُتَنَمِّصَاتِ الْمُغَيِّرَاتِ خَلْقَ اللهِ عَزَّ وَجَلَّ.

تخريج: [صحيح] تقدم، ح: ٥١٠٣.

5256. It was narrated that 'Abdullâh said: "May Allâh curse *Al-Mutanammiṣât* and their teeth separated, who have tattoos done, changing the creation of Allâh." A woman came to him and said: "Are you the one who said such-and-

٥٢٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ اللهُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُتَوَشِّمَاتِ

[1] *Al-Mutanammiṣât*: Most of them say it refers to women who have the hair on their eyebrows plucked, others say it includes the face, as has preceded, and others say it includes more than that, while some allow removing some of the hair by other means, since *Nāmiṣah* means similar to plucking.

[2] That is, to make a gap between two of them.

الْمُغَيِّرَاتِ خَلْقَ اللَّهِ. فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: أَنْتَ الَّذِي تَقُولُ كَذَا وَكَذَا؟ قَالَ: وَمَا لِي لَا أَقُولُ مَا قَالَ رَسُولُ اللهِ ﷺ.

such?" He said: "Why should I not say what the Messenger of Allâh ﷺ said?" (*Ṣaḥîḥ*)

تخريج: [صحيح] وله شواهد، انظر، ح:٥٠٩٩.

٥٢٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَبْدُ اللهِ يَقُولُ: لَعَنَ اللهُ الْمُتَوَشِّمَاتِ وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ، أَلَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ.

5257. It was narrated that Ibrâhîm said: "Abdullâh used to say: 'May Allâh curse the women who have tattoos done and *Al-Mutanammiṣât*, and have the women who have their teeth separated. Should I not curse those whom the Messenger of Allâh ﷺ cursed?'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٥١٠٣.

Chapter 73. Using Saffron

(المعجم ٧٣) - التَّزَعْفُرُ (التحفة ٧١)

٥٢٥٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

تخريج: [صحيح] تقدم، ح:٢٧٠٧.

5258. It was narrated that Anas said: "The Messenger of Allâh ﷺ forbade men to use saffron." (*Ṣaḥîḥ*)

Comments:

(See No. 2707).

٥٢٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ ابْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى بْنِ عُمَارَةَ الْأَنْصَارِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ جِلْدَهُ.

5259. It was narrated that Anas said: "The Messenger of Allâh ﷺ forbade men to use saffron on their skin." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، ح:٤١٧٩، والترمذي، ح:٢٨٥١.

Chapter 74. Perfume

(المعجم ٧٤) - الطِّيبُ (التحفة ٧٢)

5260. It was narrated that Anas bin Mâlik said: "If perfume was brought to the Prophet ﷺ, he would not refuse it." (*Ṣaḥîḥ*)

٥٢٦٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُتِيَ بِطِيبٍ لَمْ يَرُدَّهُ.

تخريج: أخرجه البخاري، الهبة، باب ما لا يرد من الهدية، ح:٢٥٨٢ من حديث عزرة به.

5261. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever is offered perfume, let him not refuse it, for it is easy to carry, and smells good." (*Ṣaḥîḥ*)

٥٢٦١ - أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِئُ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ أَبِي جَعْفَرٍ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: مَنْ عُرِضَ عَلَيْهِ طِيبٌ فَلَا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرَّائِحَةِ.

تخريج: أخرجه مسلم، الألفاظ من الأدب، باب استعمال المسك، وأنه أطيب الطيب وكراهة رد الريحان والطيب، ح:٢٢٥٣ من حديث عبدالله بن يزيد المقرىء به.

Comments:

1. The narration implies that one should not feel any shame in giving or accepting gifts even though they be small. Likewise, no gift should be considered trivial; nor should it be rejected.
2. 'It has a pleasant smell', because perfume or fragrance is a thing of Paradise. In one narration, there is elucidation that perfume has come from Paradise.

5262. It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said: 'If one of you (women) wants to attend *'Ishâ'* (prayer). Let her not touch any perfume.'" (*Ṣaḥîḥ*)

٥٢٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنِ ابْنِ عَجْلَانَ، عَنْ بُكَيْرٍ؛ ح وَأَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا

شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ فَلَا تَمَسَّ طِيبًا».

تخريج: [صحيح] تقدم، ح: ٥١٣٢.

Comments:
See No. 5132.

5263. It was narrated from Busr bin Sa'eed that Zainab, the wife of 'Abdullâh, told him that the Messenger of Allâh ﷺ said to her: "If you go out to *'Ishâ'* then do not touch any perfume." (*Sahîh*)

٥٢٦٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ هِشَامٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَخْبَرَتْنِي زَيْنَبُ الثَّقَفِيَّةُ امْرَأَةُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهَا: «إِذَا خَرَجْتِ إِلَى الْعِشَاءِ فَلَا [تَمَسِّي] طِيبًا».

تخريج: [صحيح] تقدم، ح: ٥١٣٢.

5264. It was narrated from Zainab Ath-Thaqafiyyah that the Prophet ﷺ said: "Any one of you (women) who wants to go out to the *Masjid* should not go near any perfume." (*Sahîh*)

٥٢٦٤ - وَحَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ الثَّقَفِيَّةِ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيَّتُكُنَّ خَرَجَتْ إِلَى الْمَسْجِدِ فَلَا تَقْرَبَنَّ طِيبًا».

تخريج: [صحيح] تقدم، ح: ٥١٣٢.

Comments:
(See No. 5132).

5265. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Any woman who has been perfumed with incense should not attend *'Ishâ'* the later with us." (*Sahîh*)

٥٢٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامِ بْنِ عِيسَى قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْفَرْوِيُّ عَبْدُ اللهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

تخريج: [صحيح] تقدم، ح: ٥١٣١.

Comments:
(For details, see *Hadîth* 5131)

Chapter 75. The Best Of Perfume

(المعجم ٧٥) - ذِكْرُ أَطْيَبِ الطِّيبِ

(التحفة ٧٣)

5266. It was narrated that Abû Sa'eed said: "The Prophet ﷺ mentioned a woman who filled her ring with musk and said: 'That is the best of perfume.'" (*Ṣaḥîḥ*)

٥٢٦٦ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ غَزْوَانَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ وَالْمُسْتَمِرِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ امْرَأَةً حَشَتْ خَاتَمَهَا بِالْمِسْكِ فَقَالَ: «وَهُوَ أَطْيَبُ الطِّيبِ».

تخريج: [صحيح] تقدم، ح:١٩٠٦.

Comments:
(See No. 1906).

Chapter 76. Prohibition On Wearing Gold

(المعجم ٧٦) - تَحْرِيمُ لُبْسِ الذَّهَبِ

(التحفة ٧٤)

5267. It was narrated from Abû Mûsâ that the Messenger of Allâh ﷺ said: "Allâh has permitted silk and gold to the females of my *Ummah*, and has forbidden them to the males." (*Ṣaḥîḥ*)

٥٢٦٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَيَزِيدُ وَمُعْتَمِرٌ وَبِشْرُ بْنُ الْمُفَضَّلِ قَالُوا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنْ سَعِيدِ ابْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ أَحَلَّ لِإِنَاثِ أُمَّتِي الْحَرِيرَ وَالذَّهَبَ، وَحَرَّمَهُ عَلَى ذُكُورِهَا».

تخريج: [صحيح] تقدم، ح:٥١٥١.

Comments:
(See No. 5151).

Chapter 77. Prohibition On Wearing Gold Rings

(المعجم ٧٧) - النَّهْيُ عَنْ لُبْسِ خَاتَمِ الذَّهَبِ (التحفة ٧٥)

5268. It was narrated that Ibn 'Abbâs said: "I was forbidden to wear red garments and gold rings, and to recite Qur'ân when bowing." (*Ṣaḥîḥ*)

٥٢٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ ابْنِ حَفْصٍ، عَنْ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نُهِيتُ عَنِ الثَّوْبِ الْأَحْمَرِ،

وَخَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ.

تخريج: أخرجه مسلم، الصلوة، باب النهي عن قراءة القرآن في الركوع والسجود، ح:٤٨١ من حديث محمد بن جعفر غندر به.

Comments:

'Red garments': For men, wearing entirely red clothes is prohibited. If there are only red fringes or borders, then there is no harm. The absolute red is not meant, perhaps what is meant is *Mu'asfar* or the like, See *Ḥadîth* 5175.

5269. It was narrated that 'Alî said: "The Prophet ﷺ forbade me from wearing gold rings, reciting Qur'ân while I am bowing, and from *Al-Qassî*, and garments dyed with safflower." (*Ṣaḥîḥ*)

٥٢٦٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ الْقُرْآنَ وَأَنَا رَاكِعٌ، وَعَنِ الْقَسِّيِّ، وَعَنِ الْمُعَصْفَرِ.

تخريج: [صحيح] تقدم، ح:١٠٤٢.

Comments:

(See *Ḥadîth* 5168, 5169, 5175)

5270. 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing gold rings, and from garments of *Al-Qassî*, and garments dyed with safflower, and reciting Qur'ân while bowing." (*Ṣaḥîḥ*)

٥٢٧٠ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبُوسِ الْقَسِّيِّ، وَالْمُعَصْفَرِ، وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

5271. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me from reciting Qur'ân while bowing." (*Ṣaḥîḥ*)

٥٢٧١ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

٥٢٧٢ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ عَنْ يَحْيَى: حَدَّثَنِي عَمْرُو ابْنُ سَعْدٍ الْفَدَكِيُّ أَنَّ نَافِعًا أَخْبَرَهُ: حَدَّثَنِي ابْنُ حُنَيْنٍ أَنَّ عَلِيًّا حَدَّثَهُ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ ثِيَابِ الْمُعَصْفَرِ، وَعَنْ خَاتَمِ الذَّهَبِ، وَلُبْسِ الْقَسِّيِّ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

5272. 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing garments dyed with safflower, and from gold rings, and from wearing *Al-Qassî*, and that I recite Qur'ân while I am bowing." (*Sahîh*)

٥٢٧٣ - أَخْبَرَنِي يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنِ ابْنِ حُنَيْنٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ أَرْبَعٍ عَنْ لُبْسِ ثَوْبٍ مُعَصْفَرٍ، وَعَنِ التَّخَتُّمِ بِخَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيَّةِ، وَأَنْ أَقْرَأَ الْقُرْآنَ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

5273. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me from four things: Wearing garments dyed with safflower, and from wearing gold rings, and from wearing *Al-Qassîyah* garments, and reciting Qur'ân while I am bowing." (*Sahîh*)

٥٢٧٤ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى: أَخْبَرَنِي خَالِدُ بْنُ مَعْدَانَ أَنَّ ابْنَ حُنَيْنٍ حَدَّثَهُ أَنَّ عَلِيًّا قَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ ثِيَابِ الْمُعَصْفَرِ، وَعَنِ الْحَرِيرِ، وَأَنْ يَقْرَأَ وَهُوَ رَاكِعٌ، وَعَنْ خَاتَمِ الذَّهَبِ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

5274. It was narrated from Ibn Hunain, that 'Alî said that the Messenger of Allâh ﷺ forbade garments dyed with safflower, and from silk, and reciting Qur'ân while he is bowing, and from gold rings. (*Sahîh*)

٥٢٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ النَّضْرَ بْنَ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ.

5275. It was narrated from Abû Hurairah that the Prophet ﷺ forbade gold rings. (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، اللباس، باب تحريم خاتم الذهب على الرجال . . . إلخ، ح:٢٠٨٩ عن محمد بن المثنى، والبخاري، اللباس، باب خواتيم الذهب، ح:٥٨٦٤ من حديث محمد بن جعفر غندر به.

٥٢٧٦ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ - وَهُوَ ابْنُ الْحَجَّاجِ - عَنْ قَتَادَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ تَخَتُّمِ الذَّهَبِ.

5276. It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ forbade gold rings. (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق.

Comments:

(See No. 5175.)

(المعجم ٧٨) - صِفَةُ خَاتَمِ النَّبِيِّ ﷺ وَنَقْشِهِ (التحفة ٧٦)

Chapter 78. Description Of The Ring Of The Prophet ﷺ And Its Inscription

٥٢٧٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمَ الذَّهَبِ فَلَبِسَهُ رَسُولُ اللهِ ﷺ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَإِنِّي لَنْ أَلْبَسَهُ أَبَدًا». فَنَبَذَهُ، فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

5277. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ took a ring of gold and put it on, and the people started to wear gold rings too. The Messenger of Allâh ﷺ said: 'I used to wear this ring, but I will never wear it again.' Then he threw it away, and the people threw their rings away." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] تقدم، ح:٥١٦٧.

Comments:

(See No. 5167).

5278. It was narrated that Ibn 'Umar said: "The inscription on the ring of the Messenger of Allâh ﷺ was: '*Muhammad Rasûl Allâh* (Muhammad the Messenger of Allâh).'" (***Sahîh***)

٥٢٧٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ نَقْشُ خَاتَمِ رَسُولِ اللهِ ﷺ: مُحَمَّدٌ رَسُولُ اللَّهِ.

تخريج: أخرجه مسلم، اللباس، باب لبس النبي ﷺ خاتمًا من ورق ... الخ، ح:٢٠٩١/ ٥٤ من حديث عبيدالله بن عمر به مطولاً.

5279. It was narrated from Anas that the Prophet ﷺ put on a silver ring with an Ethiopian stone (*Fass*), on which the inscription was: "*Muhammad Rasûl Allâh.*" (***Sahîh***)

٥٢٧٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ وَفَصُّهُ حَبَشِيٌّ وَنَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

تخريج: [صحيح] تقدم، ح:٥١٩٩.

Comments:

(Please see *Hadîth* 5199 for details)

5280. It was narrated that Anas said: "The Messenger of Allâh ﷺ wanted to write to the Romans, and they (the Companions) said: 'They do not read any letter unless it has a seal.' So he took a ring of silver and it is as if I can see its whiteness on his hand, and engraved on it (were the words): '*Muhammad Rasûl Allâh.*'" (***Sahîh***)

٥٢٨٠ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: أَرَادَ رَسُولُ اللهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ فَقَالُوا: إِنَّهُمْ لَا يَقْرَأُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ وَنُقِشَ فِيهِ: مُحَمَّدٌ رَسُولُ الله.

تخريج: [صحيح] تقدم، ح:٥٢٠٤.

5281. It was narrated from Anas that the Messenger of Allâh ﷺ put on a ring of silver with an

٥٢٨١ - أَخْبَرَنَا قُتَيْبَةُ قال: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ:

Ethiopian stone (*Faṣṣ*). (*Ṣaḥîḥ*)

أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ وَفَصُّهُ حَبَشِيٌّ.

تخريج: [صحيح] تقدم، ح:٥١٩٩.

5282. It was narrated that Anas said: "The ring of the Prophet ﷺ was of silver, and its stone (*Faṣṣ*) was made of silver too." (*Ṣaḥîḥ*)

٥٢٨٢ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنِ الْحَسَنِ - وَهُوَ ابْنُ صَالِحٍ - عَنْ عَاصِمٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ وَفَصُّهُ مِنْهُ.

تخريج: [صحيح] تقدم، ح:٥٢٠١.

Comments:

The detail concerning the stone of the Prophet's ﷺ ring has preceded earlier in *Ḥadîth* 5199.

5283. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'We have had a ring made with an inscription, and no one else should copy this inscription.'" (*Ṣaḥîḥ*)

٥٢٨٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَدِ اصْطَنَعْنَا خَاتَمًا وَنَقَشْنَا عَلَيْهِ نَقْشًا فَلَا يَنْقُشْ عَلَيْهِ أَحَدٌ».

تخريج: أخرجه مسلم، اللباس، لبس النبي ﷺ خاتمًا من ورق ... إلخ، ح:٢٠٩٢ من حديث إسماعيل ابن علية به.

Comments:

(See *Ḥadîth* 5210 to 5220).

Chapter 79. Where The Ring Is To Be Worn

(المعجم ٧٩) - مَوْضِعُ الْخَاتَمِ

(التحفة ٧٧)

5284. It was narrated from Anas that the Prophet ﷺ had a ring and he said: "We have had a ring made with an inscription, and no one else should copy this inscription." It is as if I can see its shining on the

٥٢٨٤ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ اصْطَنَعَ خَاتَمًا فَقَالَ: «إِنَّا قَدِ اتَّخَذْنَا خَاتَمًا وَنَقَشْنَا عَلَيْهِ نَقْشًا فَلَا

little finger of the Messenger of Allâh ﷺ. (*Ṣaḥîḥ*)

يَنْقُشْ عَلَيْهِ أَحَدٌ» وَإِنِّي لَأَرَى بَرِيقَهُ فِي خِنْصَرِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، اللباس، باب الخاتم في الخنصر، ح: ٥٨٧٤ من حديث عبدالوارث به.

Comments:

'On the little finger': That is to say, Allâh's Messenger ﷺ used to wear the signet ring on the little finger of his left hand.

5285. It was narrated from Anas that the Prophet ﷺ used to wear his ring on his right hand. (*Ṣaḥîḥ*)

٥٢٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

تخريج: [صحيح] أخرجه الترمذي في الشمائل، ح: ٩٧ من حديث محمد بن عيسى بن الطباع به.

5286. It was narrated that Anas said: "It is as if I can see the whiteness of the Prophet's ring on his left finger." (*Ṣaḥîḥ*)

٥٢٨٦ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى الْبِسْطَامِيُّ قَالَ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَاتَمِ النَّبِيِّ ﷺ فِي إِصْبَعِهِ الْيُسْرَى.

تخريج: أخرجه البخاري، العلم، باب ما يذكر في المناولة وكتاب أهل العلم بالعلم إلى البلدان، ح: ٦٥، ومسلم، اللباس، باب: في اتخاذ النبي ﷺ خاتمًا، لما أراد أن يكتب إلى العجم، ح: ٢٠٩٢/ ٥٦ من حديث شعبة به.

Comments:

The details pertaining to the right and the left has preceded above. Please turn to *Ḥadîth* 5200.

5287. Thâbit narrated that they asked Anas about the ring of the Messenger of Allâh ﷺ and he said: "It is as if I can see the shining of his silver ring, and he raised his right little finger." (*Ṣaḥîḥ*)

٥٢٨٧ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ خَاتَمِ رَسُولِ اللهِ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ مِنْ فِضَّةٍ وَرَفَعَ إِصْبَعَهُ الْيُسْرَى الْخِنْصِرَ.

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٤٠ عن أبي بكر بن نافع به * حماد هو ابن سلمة، وبهز هو العمي.

5288. It was narrated that Abû Burdah said: "I heard 'Alî say: 'The Prophet of Allâh ﷺ forbade me to wear a ring on the forefinger and middle finger.'" (*Ṣaḥîḥ*)

٥٢٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي نَبِيُّ اللهِ ﷺ عَنِ الْخَاتَمِ فِي السَّبَّابَةِ وَالْوُسْطَى.

تخريج: [صحيح] تقدم، ح: ٥٢١٤.

Comments:
(See No. 5214).

5289. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me to wear (a ring) on this finger," and it was on the middle finger and the one next to it. (*Ṣaḥîḥ*)

٥٢٨٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ أَنْ أَلْبَسَ فِي إِصْبَعِي هٰذِهِ وَفِي الْوُسْطَى وَالَّتِي تَلِيهَا.

تخريج: [صحيح] تقدم، ح: ٥٢١٤.

Comments:
(See No. 5214).

Chapter 80. Where The Stone (*Faṣṣ*) Is To Be Worn

(المعجم ٨٠) - مَوْضِعُ الْفَصِّ
(التحفة ٧٨)

5290. It was narrated that Ibn 'Umar said: "The Prophet ﷺ wore a ring of gold, then he discarded it and wore a ring of silver on which were engraved (the words) '*Muḥammad Rasûl Allâh.*' Then he said: 'No one should copy this inscription of mine.' And he wore the stone (*Faṣṣ*) toward his palm." (*Ṣaḥîḥ*)

٥٢٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَخَتَّمُ بِخَاتَمٍ مِنْ ذَهَبٍ ثُمَّ طَرَحَهُ وَلَبِسَ خَاتَمًا مِنْ وَرِقٍ وَنَقَشَ عَلَيْهِ: مُحَمَّدٌ رَسُولُ اللهِ، ثُمَّ قَالَ: لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْقُشَ عَلَى نَقْشِ خَاتَمِي هٰذَا». وَجَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ.

تخريج: [صحيح] تقدم، ح: ٥٢١٩.

Comments:

(See No. 5219).

Chapter 81. Discarding A Ring And Not Wearing It Anymore

(المعجم ٨١) - طَرْحُ الخَاتَمِ وَتَرْكُ لُبْسِهِ (التحفة ٧٩)

5291. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ took a ring and put it on, then he said: "This distracted me from you all day, shifting my gaze from it to you (and back again)." Then he threw it away. (*Ṣaḥîḥ*)

٥٢٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا فَلَبِسَهُ قَالَ: «شَغَلَنِي هٰذَا عَنْكُمْ مُنْذُ الْيَوْمِ، إِلَيْهِ نَظْرَةٌ وَإِلَيْكُمْ نَظْرَةٌ» ثُمَّ أَلْقَاهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٣٢٢ عن عثمان بن عمر به، وصححه ابن حبان، ح: ١٤٦٨.

Comments:

It appears it was a gold ring. Its description has preceded above too, because of it, the Prophet's ﷺ attention was distracted. He, therefore, did not think it proper to continue to wear it. From this, it transpires that one should not wear a ring merely for the sake of adornment. See *Ḥadîth* 5277.

5292. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ had a ring made of gold and he used to wear it with the stone (*Faṣṣ*) against his palm, and the people did likewise. Then he sat on the *Minbar* and said: "I used to wear this ring and put its stone (*Faṣṣ*) on the inside." Then he threw it away and said: "By Allâh, I will never wear it again." And the people threw their rings away. (*Ṣaḥîḥ*)

٥٢٩٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ يَلْبَسُهُ فَجَعَلَ فَصَّهُ فِي بَاطِنِ كَفِّهِ فَصَنَعَ النَّاسُ، ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَنَزَعَهُ وَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ». فَرَمَى بِهِ ثُمَّ قَالَ: «وَاللّٰهِ! لَا أَلْبَسُهُ أَبَدًا» فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

تخريج: أخرجه البخاري، الأيمان والنذور، باب من حلف على الشيء وإن لم يحلف، ح: ٦٦٥١، ومسلم، اللباس، باب تحريم خاتم الذهب على الرجال . . . إلخ، ح: ٢٠٩١ عن قتيبة به.

Comments:

(Please see *Ḥadîth* 5167)

5293. It was narrated from Anas that he saw a ring of silver on the hand of the Messenger of Allâh ﷺ one day, and the people made and wore similar rings. Then the Prophet ﷺ threw his ring away and the people threw their rings away too. (***Ṣaḥîḥ***)

٥٢٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قِرَاءَةً عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ: أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللهِ ﷺ خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا فَصَنَعُوهُ فَلَبِسُوهُ، فَطَرَحَ النَّبِيُّ ﷺ وَطَرَحَ النَّاسُ.

تخريج: أخرجه مسلم، اللباس، باب: في طرح الخواتم، ح:٢٠٩٣، والبخاري، اللباس، باب:(٤٧)، ح:٥٨٦٨ تعليقًا من حديث إبراهيم بن سعد به.

Comments:

From the apparent phrasing of the narration, it seems that a silver ring was thus cast away. But this impression is not correct. In all the other narrations, it comes unequivocally clear that the ring which was thrown away was of gold. The signet ring of silver was made later.

5294. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ put on a ring of gold, and he used to wear its stone (*Faṣṣ*) next to his palm. Then the people started to wear rings of gold too. Then the Messenger of Allâh ﷺ threw it away, and the people threw their rings away too. Then he took a ring of silver and he used to seal letters with it, but he did not wear it. (***Ḥasan***)

٥٢٩٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ جَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَطَرَحَهُ رَسُولُ اللهِ ﷺ فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ، وَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَكَانَ يَخْتِمُ بِهِ وَلَا يَلْبَسُهُ.

تخريج: [إسناده حسن] تقدم، ح:٥٢٢١.

Comments:

'Did not wear it' means he did not wear it all the time. He rather wore it when needed. We learn from this that it is not appropriate for men to wear a ring merely for adornment.

5295. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ put on a ring of gold and he used to wear its stone (*Faṣṣ*) next to his palm. Then the people started to wear rings too. Then the

٥٢٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي

بَطْنَ كَفِّهِ فَاتَّخَذَ النَّاسُ الْخَوَاتِيمَ، فَأَلْقَاهُ رَسُولُ اللهِ ﷺ فَقَالَ: «لَا أَلْبَسُهُ أَبَدًا» ثُمَّ اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ وَرِقٍ فَأَدْخَلَهُ فِي يَدِهِ ثُمَّ كانَ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ فِي يَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ حَتَّى هَلَكَ فِي بِئْرِ أَرِيسٍ.

Messenger of Allâh ﷺ threw it away and said: "I will never wear it again." Then the Messenger of Allâh ﷺ took a ring of silver, and wore it on his hand. Then it was on the hand of Abû Bakr, then on the hand of 'Umar, then on the hand of 'Uthmân, until it was lost in the well of *Arîs*. (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، اللباس، باب تحريم خاتم الذهب على الرجال ... إلخ، ح:٢٠٩١ من حديث محمد بن بشر به.

(المعجم ٨٢) - ذِكْرُ مَا يُسْتَحَبُّ مِنْ لُبْسِ الثِّيَابِ وَمَا يُكْرَهُ مِنْهَا (التحفة ٨٠)

Chapter 82. Mentioning Clothes Which It Is Recommended To Wear, And Those Which Is Disliked To Wear

٥٢٩٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ أَبِي خَالِدٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ فَرَآنِي سَيِّءَ الْهَيْئَةِ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ شَيْءٍ»؟ قَالَ: نَعَمْ، مِنْ كُلِّ الْمَالِ قَدْ آتَانِيَ اللَّهُ، فَقَالَ: «إِذَا كَانَ لَكَ مَالٌ فَلْيُرَ عَلَيْكَ».

5296. It was narrated from Abû Al-Aḥwaṣ that his father said: "I entered upon the Messenger of Allâh ﷺ and he saw me looking scruffy. The Prophet ﷺ said: 'Do you have anything?' He said: 'Yes, Allâh has given me all kinds of wealth.' He said: 'If you have wealth, let it be seen on you.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٥٢٢٥.

(المعجم ٨٣) - ذِكْرُ النَّهْيِ عَنْ لُبْسِ السِّيَرَاءِ (التحفة ٨١)

Chapter 83. Prohibition On Wearing *Sîrâ'*[1]

٥٢٩٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ

5297. It was narrated from 'Umar bin Al-Khaṭṭâb that he saw a *Ḥullah* of *Sîrâ'* silk being offered for sale at the door of the Masjid. I

[1] Its description appears in No. 5299.

الْخَطَّابِ: أَنَّهُ رَأَى حُلَّةً سِيَرَاءَ تُبَاعُ عِنْدَ بَابِ الْمَسْجِدِ، فَقُلْتُ: يَا رَسُولَ اللهِ! لَوِ اشْتَرَيْتَ هذَا لِيَوْمِ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ» قَالَ: فَأُتِيَ رَسُولُ اللهِ ﷺ بَعْدُ مِنْهَا بِحُلَلٍ فَكَسَانِي مِنْهَا حُلَّةً، فَقَالَ: يَا رَسُولَ اللَّهِ! كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ! قَالَ النَّبِيُّ ﷺ: «لَمْ أَكْسُكَهَا لِتَلْبَسَهَا، إِنَّمَا كَسَوْتُكَهَا لِتَكْسُوَهَا أَوْ لِتَبِيعَهَا»، فَكَسَاهَا عُمَرُ أَخًا لَهُ مِنْ أُمِّهِ مُشْرِكًا.

said: "O Messenger of Allâh, why don't you buy this and wear it on Fridays, and (when meeting) the delegations when they come to you?" The Messenger of Allâh ﷺ said: "This is only worn by one who has no share in the Hereafter." After that some (other) *Hullahs* were brought to the Messenger of Allâh ﷺ and he gave me one. He said: "O Messenger of Allâh, you gave me this when you said what you said about it!" The Prophet ﷺ said: "I did not give it to you to wear it! Rather I gave it to you to give away or to sell." So 'Umar gave it to a brother of his on his mother's side who was an idolater. (***Sahîh***)

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٨ من حديث ابن نمير به.

(المعجم ٨٤) - ذِكْرُ الرُّخْصَةِ لِلنِّسَاءِ فِي لُبْسِ السِّيَرَاءِ (التحفة ٨٢)

Chapter 84. Concession Allowing Women To Wear *Sîrâ'*

٥٢٩٨ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ عَلَى زَيْنَبَ بِنْتِ النَّبِيِّ ﷺ قَمِيصَ حَرِيرٍ سِيَرَاءَ.

5298. It was narrated that Anas said: "I saw Zainab, the daughter of the Prophet ﷺ, wearing a *Qamîs* of *Sîrâ'*." (***Da'îf***)

تخريج: [**إسناده ضعيف**] أخرجه ابن ماجه، اللباس، باب لبس الحرير والذهب للنساء، ح:٣٥٩٨ من حديث عيسى بن يونس به * والزهري عنعن، والمحفوظ "أم كلثوم" بدل "زينب".

٥٢٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّهُ حَدَّثَنِي: أَنَّهُ رَأَى عَلَى أُمِّ كُلْثُومٍ بِنْتِ رَسُولِ اللهِ ﷺ بُرْدَ سِيَرَاءَ،

5299. It was narrated from Anas bin Mâlik that he saw Umm Kalthûm, the daughter of the Messenger of Allâh ﷺ, wearing a *Burdah* of *Sîra'* silk, and *Sîra'* is a

fabric with stripes of silk. (*Ṣaḥîḥ*)

وَالسِّيَرَاءُ الْمُضَلَّعُ بِالْقَزِّ.

تخريج: [صحيح] أخرجه أبو داود، اللباس، باب: في الحرير للنساء، ح:٤٠٥٨ عن عمرو ابن عثمان به، وقال ابن حجر في تغليق التعليق:٥/٦٣: "صحيح مشهور عن الزبيدي"، وعلقه البخاري، قبل، ح:٥٨٣٦.

5300. 'Alî said: "A *Ḥullah* of *Sîra'* was given to the Messenger of Allâh ﷺ and he sent it to me. I put it on, then I saw anger in his face. He said: 'I did not give it to you to wear it.' Then he told me to divide it among my womenfolk." (*Ṣaḥîḥ*)

٥٣٠٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ قَالَ: سَمِعْتُ أَبَا صَالِحٍ الْحَنَفِيَّ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ حُلَّةُ سِيَرَاءَ فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «أَمَا إِنِّي لَمْ أُعْطِكَهَا لِتَلْبَسَهَا» فَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي.

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٧١ من حديث شعبة به.

Chapter 85. Prohibition Of Wearing *Al-Istabraq*

(المعجم ٨٥) - ذِكْرُ النَّهْيِ عَنْ لُبْسِ الإِسْتَبْرَقِ (التحفة ٨٣)

5301. Ibn 'Umar narrated that 'Umar went out and saw a *Ḥullah* of *Al-Istabraq* being offered for sale in the marketplace. He went to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, buy this and wear it on Fridays, and when the delegations come to you." The Messenger of Allâh ﷺ said: "This is only worn by the one who has no share (in the Hereafter)." Then three *Ḥullahs* (of the same fabric) were brought to the Messenger of Allâh ﷺ and he gave one to 'Umar, one to 'Alî and one to Usâmah. He ('Umar) came to him

٥٣٠١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ: أَنَّ عُمَرَ خَرَجَ فَرَأَى حُلَّةَ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ فَأَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! اشْتَرِهَا فَالْبَسْهَا يَوْمَ الْجُمُعَةِ وَحِينَ يَقْدَمُ عَلَيْكَ الْوَفْدُ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَلْبَسُ هٰذَا مَنْ لَا خَلَاقَ لَهُ»، ثُمَّ أُتِيَ رَسُولُ اللهِ ﷺ بِثَلَاثِ حُلَلٍ مِنْهَا فَكَسَا عُمَرَ حُلَّةً وَكَسَا عَلِيًّا حُلَّةً وَكَسَا أُسَامَةَ حُلَّةً، فَأَتَاهُ

فَقَالَ: يَا رَسُولَ اللهِ! قُلْتَ فِيهَا مَا قُلْتَ ثُمَّ بَعَثْتَ إِلَيَّ! فَقَالَ: «بِعْهَا وَاقْضِ بِهَا حَاجَتَكَ أَوْ شَقِّقْهَا خُمُرًا بَيْنَ نِسَائِكَ».

and said: "O Messenger of Allâh, you said what you said about it, then you sent one to me!" He said: "Sell it and spend the money on your needs, or cut it into pieces for your womenfolk to use as head covers." (*Sahîh*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٣٩ عن المخزومي وغيره به، وانظر الحديث الآتي.

Comments:

1. 'Among your women': It does not signify only the wives. It rather means all - wives, daughters, sisters, and mothers.
2. *Istabraq*: It is a kind of silk. It happens to be thick and rough. It is called *Istabar* in Persian. If gold threads are thickly interwoven with silk, it is also called *Istabraq* or silk brocade.

Chapter 86. Description Of *Al-Istabraq*

(المعجم ٨٦) - صِفَةُ الإِسْتَبْرَقِ (التحفة ٨٤)

5302. Yahya – bin Ishâq – said: "Sâlim said: 'What is *Al-Istibraq*?' I said: 'A thick type of *Ad-Dîbâj*, and a coarse type of it.' He said: 'I heard 'Abdullâh (bin 'Umar) say: "Umar saw a *Hullah* of *Sundus* with a man, and he brought it to the Messenger of Allâh ﷺ and said: 'Buy this'" and he quoted the *Hadîth*. (*Sahîh*)

٥٣٠٢ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ إِسْحَاقَ - قَالَ: قَالَ سَالِمٌ: مَا الْإِسْتَبْرَقُ؟ قُلْتُ: مَا غَلُظَ مِنَ الدِّيبَاجِ، وَخَشُنَ مِنْهُ، قَالَ: سَمِعْتُ عَبْدَ اللهِ [بْنَ عُمَرَ] يَقُولُ: رَأَى عُمَرُ مَعَ رَجُلٍ حُلَّةَ سُنْدُسٍ فَأَتَى بِهَا النَّبِيَّ ﷺ فَقَالَ: «اشْتَرِ هٰذِهِ» وَسَاقَ الْحَدِيثَ.

تخريج: أخرجه البخاري، الأدب، باب من تجمل للوفود، ح: ٦٠٨١، ومسلم، اللباس، باب تحريم لبس الحرير وغير ذلك للرجال، ح: ٢٠٦٨/٩ من حديث عبدالوارث به، وهو في الكبرٰى، ح: ٩٥٧٣.

Comments:

Sundus: Thin, fine silk is called *Sundus* or sarcenet. It is also a type of silk.

Chapter 87. Mentioning The Prohibition Of Wearing *Ad-Dîbâj*

(المعجم ٨٧) - ذِكْرُ النَّهْيِ عَنْ لُبْسِ الدِّيبَاجِ (التحفة ٨٥)

5303. It was narrated that 'Abdullâh bin 'Ukaim said: "Hudhaifah asked for some water

٥٣٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ أَبِي

and the chief brought water in a silver vessel. He threw it aside, then he apologized to them for what he had done, and said: 'I told him before not to do that. I heard the Messenger of Allâh ﷺ say: Do not drink from vessels of gold and silver, and do not wear *Ad-Dîbâj* or silk. They are for them in this world, and for you in the Hereafter." (*Sahîh*)

نَجِيحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى وَيَزِيدُ ابْنُ أَبِي زِيَادٍ، عَنِ ابْنِ أَبِي لَيْلَى - وَأَبُو فَرْوَةَ، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ قَالَا: اسْتَسْقَى حُذَيْفَةُ فَأَتَاهُ دِهْقَانٌ بِمَاءٍ فِي إِنَاءٍ مِنْ فِضَّةٍ فَحَذَفَهُ، ثُمَّ اعْتَذَرَ إِلَيْهِمْ مِمَّا صَنَعَ بِهِ وَقَالَ: إِنِّي نَهَيْتُهُ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَلْبَسُوا الدِّيبَاجَ وَلَا الْحَرِيرَ، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ».

تخريج: أخرجه مسلم، ح: ٢٠٦٧ (انظر الحديث السابق) من حديث سفيان بن عيينة.

Comments:

1. *Dîbâj* or silk brocade is also a type of silk. The objective is to underscore that every type of silk is unlawful for men, whether it is fine, thick, thin, soft, or hard.
2. 'Silver and gold vessels': This command is equal for men and women.

Chapter 88. Wearing *Ad-Dîbâj* Interwoven With Gold

(المعجم ٨٨) - لُبْسُ الدِّيبَاجِ الْمَنْسُوجِ بِالذَّهَبِ (التحفة ٨٦)

5304. It was narrated that Wâfid bin 'Amr bin Sa'd bin Mu'âdh said: "I entered upon Anas bin Mâlik when he came to Al-Madînah and greeted him with *Salâm*. He said: 'Where are you from?' I said: 'I am Wâfid bin 'Amr bin Sa'd bin Mu'âdh.' He said: 'Sa'd was the greatest and most virtuous of people.' Then he wept a great deal, then he said: 'The Messenger of Allâh ﷺ sent a delegation to Ukaidir the ruler of Dûmah, who sent him a *Jubbah* made of *Ad-Dîbâj* interwoven with gold. The Messenger of Allâh ﷺ put it on, then he stood on the *Minbar* and

٥٣٠٤ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ خَالِدٍ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ ابْنِ مُعَاذٍ قَالَ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ حِينَ قَدِمَ الْمَدِينَةَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: أَنَا وَاقِدُ بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ، قَالَ: إِنَّ سَعْدًا كَانَ أَعْظَمَ النَّاسِ وَأَطْوَلَهُ ثُمَّ بَكَى فَأَكْثَرَ الْبُكَاءَ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ بَعَثَ إِلَى أُكَيْدِرَ صَاحِبِ دُومَةَ بَعْثًا فَأَرْسَلَ إِلَيْهِ بِجُبَّةِ دِيبَاجٍ مَنْسُوجَةٍ فِيهَا الذَّهَبُ فَلَبِسَهُ رَسُولُ اللهِ ﷺ، ثُمَّ قَامَ عَلَى

sat, without speaking, then he came down and the people started touching it with their hands. He said: 'Are you admiring this? The handkerchiefs of Sa'd in Paradise are more beautiful than what you see.'" (*Hasan*)

الْمِنْبَرِ وَقَعَدَ فَلَمْ يَتَكَلَّمْ وَنَزَلَ فَجَعَلَ النَّاسُ يَلْمَسُونَهَا بِأَيْدِيهِمْ فَقَالَ: «أَتَعْجَبُونَ مِنْ هٰذِهِ لَمَنَادِيلُ سَعْدٍ فِي الْجَنَّةِ أَحْسَنُ مِمَّا تَرَوْنَ».

تخريج: [إسناده حسن] أخرجه الترمذي، اللباس، باب مس الحرير من غير لبس، ح:١٧٢٣ من حديث محمد بن عمرو به، وقال: "حسن صحيح".

Comments:

1. 'When he came': Anas bin Mâlik ﷺ was from the *Ansâr* or Al-Madinah. But he had gone to live in Basra during the period of 'Umar ﷺ.
2. 'Sa'd bin Mu'adh' was the chieftain of the clan of Aws.
4. 'Put it on': This incident belongs to the period before the prohibition of silk.
5. 'Handkerchiefs': The Arabic expression used is *Manādīl*. A small handkerchief is called *Mindîl*, which is usually held in hand for cleaning specks of dust, etc. Generally, it is of lesser rank as compared to other garments.

Chapter 89. Mentioning The Abrogation Of That

(المعجم ٨٩) - ذِكْرُ نَسْخِ ذَلِكَ (التحفة ٨٧)

5305. Jâbir said: "The Prophet ﷺ put on a *Qabâ'*[1] of *Ad-Dîbâj* that had been given to him, but he soon took it off and sent it to 'Umar. It was said to him: 'How soon you took it off, O Messenger of Allâh.' He said: 'Jibrîl, peace be upon him, prohibited me from wearing it.' Then 'Umar came weeping and said: 'O Messenger of Allâh, you disliked something but you gave it to me.' He said: 'I did not give it to you to wear it, rather I gave it to you to sell it.' So 'Umar sold it for two thousand *Dirhams*." (*Sahîh*)

٥٣٠٥ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: لَبِسَ النَّبِيُّ ﷺ قَبَاءً مِنْ دِيبَاجٍ أُهْدِيَ لَهُ، ثُمَّ أَوْشَكَ أَنْ نَزَعَهُ فَأَرْسَلَ بِهِ إِلَى عُمَرَ، فَقِيلَ لَهُ: قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللّٰهِ! قَالَ: «نَهَانِي عَنْهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ» فَجَاءَ عُمَرُ يَبْكِي فَقَالَ: يَا رَسُولَ اللّٰهِ! كَرِهْتَ أَمْرًا وَأَعْطَيْتَنِيهِ، قَالَ: «إِنِّي لَمْ أُعْطِكَهُ لِتَلْبَسَهُ إِنَّمَا أَعْطَيْتُكَهُ لِتَبِيعَهُ» فَبَاعَهُ عُمَرُ بِأَلْفَيْ دِرْهَمٍ.

تخريج: أخرجه مسلم، اللّباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٧٠ من حديث حجاج بن الشاعر عن ابن جريج به * حجاج في سند النسائي، هو ابن محمد الأعور.

[1] *Qabâ'* (plural *Aqbiyah*): An outer garment with full length sleeves.

Chapter 90. Stern Warning Against Wearing Silk, And That Whoever Wears It In This World Will Not Wear It In The Hereafter

(المعجم ٩٠) - التَّشْدِيدُ فِي لُبْسِ الْحَرِيرِ وَأَنَّ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ (التحفة ٨٨)

5306. 'Abdullâh bin Az-Zubair said, while he was on the *Minbar* delivering a *Khutbah*: "Muhammad ﷺ said: 'Whoever wears silk in this world, will not wear it in the Hereafter.'" (*Sahîh*)

٥٣٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ وَيَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الآخِرَةِ».

تخريج: أخرجه البخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح:٥٨٣٣ من حديث حماد بن زيد به.

5307. Khalîfah said: "I heard 'Abdullâh bin Az-Zubair say: 'Do not let your womenfolk wear silk, for I heard 'Umar bin Al-Khattâb say: The Messenger of Allâh ﷺ said: Whoever wears it in this world will not wear it in the Hereafter.'" (*Sahîh*)

٥٣٠٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: حَدَّثَنَا خَلِيفَةُ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ قَالَ: لَا تُلْبِسُوا نِسَاءَكُمُ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

تخريج: أخرجه البخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح:٥٨٣٤، ومسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٩/١١ من حديث شعبة به
* خليفة هو ابن كعب.

Comments:

'Do not dress your women with silk clothes': In other words, 'Abdullâh bin Zubair considers this command general.

5308. 'Imrân bin Hittân narrated that he asked 'Abdullâh bin 'Abbâs about wearing silk. He said: "Ask 'Âishah." "So I asked 'Âishah and she said: 'Ask 'Abdullâh bin 'Umar.' So I asked Ibn 'Umar and he said:

٥٣٠٨ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ قَالَ: أَخْبَرَنَا حَرْبٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عِمْرَانُ ابْنُ حِطَّانَ أَنَّهُ سَأَلَ عَبْدَ اللهِ بْنَ عَبَّاسٍ عَنْ

'Abû Ḥafṣ[1] told me, that the Messenger of Allâh ﷺ said: "Whoever wears silk in this world will have no share in the Hereafter." (*Ṣaḥîḥ*)

لُبْسِ الْحَرِيرِ فَقَالَ: سَلْ عَائِشَةَ، فَسَأَلْتُ عَائِشَةَ قَالَتْ: سَلْ عَبْدَ اللهِ بْنَ عُمَرَ، فَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: حَدَّثَنِي أَبُو حَفْصٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلَا خَلَاقَ لَهُ فِي الْآخِرَةِ».

تخريج: أخرجه البخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح:٥٨٣٥ من حديث يحيى به * حرب هو ابن شداد.

Comments:

The Companions' sending forth questioners or inquirers to each other was due to their having a good opinion of others in that the other Companion possesses better knowledge than him or her and this good opinion is the evidence of erudition or knowledge. Otherwise, the awareness of one's having been learned often becomes the cause of an erudite person's downfall.

5309. It was narrated from Ibn 'Umar, that the Messenger of Allâh ﷺ said: "Silk is only worn by one who has no share." (*Ṣaḥîḥ*)

٥٣٠٩ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ وَبِشْرِ بْنِ الْمُحْتَفِزِ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد:٢/٥١ من حديث شعبة به، وهو في الكبرٰى، ح:٩٥٩٢ * قتادة صرح بالسماع في الكبرٰى، النضر هو ابن شميل.

5310. It was narrated that 'Alî Al-Bâriqî said: "A woman came to me to ask a question, and I said to her: 'There is Ibn 'Umar.' So she went after him to ask him, and I went after her to hear what he would say. She said: 'Tell me about silk.' He said: 'The Messenger of Allâh ﷺ forbade it.'" (*Ṣaḥîḥ*)

٥٣١٠ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ سَنَةَ سَبْعٍ وَمِائَتَيْنِ قَالَ: حَدَّثَنَا الصَّعْقُ بْنُ حَزْنٍ عَنْ قَتَادَةَ، عَنْ عَلِيٍّ الْبَارِقِيِّ قَالَ: أَتَتْنِي امْرَأَةٌ تَسْتَفْتِينِي، فَقُلْتُ لَهَا: هَذَا ابْنُ عُمَرَ فَاتَّبَعَتْهُ تَسْأَلُهُ وَاتَّبَعْتُهَا أَسْمَعُ مَا يَقُولُ قَالَتْ: أَفْتِنِي فِي الْحَرِيرِ قَالَ: نَهَى عَنْهُ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٥٩٣، أخرجه النسائي في الكبرٰى، ح:٩٥٩٤ بإسناد صحيح عن علي البارقي به، موقوفًا نحو المعنٰى، وهذا النهي للرجال فقط دون النساء.

[1] That is 'Umar, may Allâh be pleased with him.

Comments:

'Has forbidden it' means for men; not for women, as has preceded in authentic and explicitly clear narrations.

Chapter 91. Prohibition Of *Al-Qassîyah* Garments

(المعجم ٩١) - **ذِكْرُ النَّهْيِ عَنِ الثِّيَابِ الْقَسِّيَّةِ** (التحفة ٨٩)

5311. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ enjoined seven things upon us, and forbade seven things for us. He forbade to us gold rings, silver vessels, *Al-Mayâthir*, *Al-Qassîyah*, *Al-Istabraq*, *Ad-Dîbâj*, and silk." (*Sahîh*)

٥٣١١ - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ قال: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: نَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنْ آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَالْقَسِّيَّةِ، وَالْإِسْتَبْرَقِ، والدِّيبَاجِ، وَالْحَرِيرِ.

تخريج: [صحيح] تقدم، ح:١٩٤١.

Comments:

See Nos. 5168, 5169, 5301 and 5302.

Chapter 92. Concession For Wearing Silk

(المعجم ٩٢) - **الرُّخْصَةُ فِي لُبْسِ الْحَرِيرِ** (التحفة ٩٠)

5312. It was narrated from Anas that the Messenger of Allâh ﷺ granted a concession to 'Abdur-Rahmân bin 'Awf and Az-Zubair bin Al-'Awwâm allowing them to wear silken shirts because of scabies that they were suffering from. (*Sahîh*)

٥٣١٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي قُمُصِ حَرِيرٍ مِنْ حِكَّةٍ كَانَتْ بِهِمَا.

تخريج: أخرجه البخاري، الجهاد، باب الحرير في الحرب، ح:٢٩١٩، ومسلم، اللباس، باب إباحة لبس الحرير للرجل، إذا كان به حكة أو نحوها، ح:٢٠٧٦ من حديث سعيد بن أبي عروبة به.

Comments:

This incident belongs to a journey. Some jurists stipulate the condition of the state of journeying along with itchiness, because at home, several other remedies are possible for an itch, although during traveling, it might cause hardship. Since silk happens to be soft, it does not inflame the condition of itching. On the contrary, it provides relief and comfort. And if the itch-

stricken body is not scratched, the itch heals up. Scratching aggravates it. In the event of wearing silk, one does not need to scratch. It gradually heals up. Some venerable individuals have taken the traveling and the itchiness to signify separate indications of permissibility. That means silk is permissible due to itchiness, as well as on account of traveling and while at war. And Allâh knows best!

5313. It was narrated from Anas that the Prophet ﷺ granted a concession to 'Abdur-Raḥmân and Az-Zubair to wear silken shirts because of scabies that they were suffering from. (*Ṣaḥîḥ*)

٥٣١٣ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ: عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمٰنِ وَالزُّبَيْرِ فِي قَمِيصِ حَرِيرٍ كَانَتْ بِهِمَا يَعْنِي لِحِكَّةٍ.

تخريج: [صحيح] انظر الحديث السابق.

5314. It was narrated from Jarîr from Sulaimân At-Taimî, from Abû 'Uthmân An-Nahdî, who said: "We were with 'Utbah bin Farqad when the letter of 'Umar came, saying that the Messenger of Allâh ﷺ said: 'No one wears silk except one who has no share of it in the Hereafter, except this much.'" And Abû 'Uthmân gestured with the two fingers that are next to the thumb. And I saw the two of them pointing to the borders of the *Ṭayâlisah*, so that I could see the *Ṭayâlisah*.[1] (*Ṣaḥîḥ*)

٥٣١٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ فَجَاءَ كِتَابُ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَلْبَسُ الْحَرِيرَ إِلَّا مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الْآخِرَةِ إِلَّا هٰكَذَا». وَقَالَ أَبُو عُثْمَانَ: بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الْإِبْهَامَ فَرَأَيْتُهُما أَزْرَارَ الطَّيَالِسَةِ حَتَّى رَأَيْتُ الطَّيَالِسَةَ.

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح: ٢٠٦٩/ ١٣ عن إسحاق بن إبراهيم (وهو ابن راهويه)، والبخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح: ٥٨٣٠ من حديث سليمان التيمي به * جرير هو ابن عبدالحميد.

Comments:

1. The fringes of sheets and shirts are often hemmed with silk straps; for instance, the front collars, sleeves, etc. There is no harm in doing so. Sometimes silk flaps are mounted on shoulders. There is no harm in them as

[1] That appears to be the statement of Sulaimān. *Ṭayâlisah* is plural of *Ṭailsân* a type of shawl or cloak (*Burd*) and they say that it is black.

well. But the straps should not be too wide. They ought to be equal to the width of a finger or so, meaning an inch or an inch and a half.

2. 'I at once understood': So to speak, *Tailsân* (plural *Tayâlisah*) was a shawl-like garment which was worn over shoulders. Its borders used to be hemmed with silk straps. The utterer of this sentence is Sulaimân Taymi, the pupil of Abû Uthman An-Nahdi.

5315. It was narrated from 'Umar that he did not allow the wearing of silk except (something) the width of four fingers. (***Sahîh***)

٥٣١٥ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ وَبَرَةَ، عَنِ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ إِبْرَاهِيمَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عُمَرَ: أَنَّهُ لَمْ يُرَخِّصْ فِي الدِّيبَاجِ إِلَّا مَوْضِعَ أَرْبَعِ أَصَابِعَ.

تخريج: أخرجه مسلم، اللباس، باب تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٩/ ١٥ من حديث الشعبي به.

Comments:

In the previous narration, there is mention of two fingers; in this there is four. The majority of the people of knowledge consider a four finger wide strip is permissible; not more, because no narration has come giving permission for more than this.

Chapter 93. Wearing *Hullahs*

(المعجم ٩٣) - لُبْسُ الْحُلَلِ (التحفة ٩١)

5316. It was narrated that Al-Barâ' said: "I saw the Prophet ﷺ wearing a red *Hullah*, with his hair combed, and I have never seen anyone before or since, who was more handsome than he." (***Sahîh***)

٥٣١٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ مُتَرَجِّلًا لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ أَحَدًا هُوَ أَجْمَلُ مِنْهُ.

تخريج: [صحيح] تقدم، ح:٥٢٣٤.

Comments:

(See no. 5234).

Chapter 94. Wearing a *Ḥibarah*[1]

(المعجم ٩٤) - لُبْسُ الْحِبَرَةِ (التحفة ٩٢)

5317. It was narrated that Anas said: "The most beloved of garments to the Prophet of Allâh ﷺ was the *Ḥibarah*." (*Ṣaḥîḥ*)

٥٣١٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى نَبِيِّ اللهِ ﷺ الْحِبَرَةُ.

تخريج: أخرجه البخاري، اللباس، باب البرود والحبر والشملة، ح:٥٨١٣، ومسلم، اللباس، باب فضل لباس الثياب الحبرة، ح:٢٠٧٩/٣٣ من حديث معاذ بن هشام الدستوائي به.

Chapter 95. Mentioning The Prohibition Of Wearing Garments Dyed With Safflower

(المعجم ٩٥) - ذِكْرُ النَّهْيِ عَنْ لُبْسِ الْمُعَصْفَرِ (التحفة ٩٣)

5318. 'Abdullâh bin 'Amr narrated that the Messenger of Allâh ﷺ saw him wearing two garments dyed with safflower and he said: "This is the clothing of the disbelievers; do not wear it." (*Ṣaḥîḥ*)

٥٣١٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ أَنَّ خَالِدَ بْنَ مَعْدَانَ أَخْبَرَهُ، أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ ابْنَ عَمْرٍو أَخْبَرَهُ: أَنَّهُ رَآهُ رَسُولُ اللهِ ﷺ وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ فَقَالَ: «هٰذِهِ ثِيَابُ الْكُفَّارِ فَلَا تَلْبَسْهَا».

تخريج: أخرجه مسلم، اللباس، باب النهي عن لبس الرجل الثوب المعصفر، ح:٢٠٧٧ من حديث هشام الدستوائي به.

5319. It was narrated from 'Abdullâh bin 'Amr that he came to the Prophet ﷺ wearing two garments dyed with safflower. The Prophet ﷺ got angry and said: "Go and take them off." He said: "Where should I throw them, O

٥٣١٩ - أَخْبَرَنِي حَاجِبُ بْنُ سُلَيْمَانَ عَنِ ابْنِ أَبِي رَوَّادٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَالَ: «اذْهَبْ فَاطْرَحْهُمَا

[1] *Al-Ḥibarah*: A cotton cloak with red or green stripes

Messenger of Allâh?" He said: "In the fire." (*Ṣaḥîḥ*)

عَنْكَ» قَالَ: أَيْنَ يَا رَسُولَ اللَّهِ؟ قَالَ: «فِي النَّارِ».

تخريج: أخرجه مسلم، ح:٢٠٧٧ من حديث طاوس به، (انظر الحديث السابق).

Comments:

'Into the fire': And 'Abdullâh bin Amr actually threw it into an oven and burnt it. May Allâh be pleased with him and he be with Him. It is possible that Allâh's Messenger ﷺ might have said it out of anger.

5320. 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing gold rings, and from wearing *Al-Qassîyah* garments, and garments dyed with safflower, and reciting Qur'ân while I am bowing." (*Ṣaḥîḥ*)

٥٣٢٠ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ اللهِ بْنِ حُنَيْنٍ أَخْبَرَهُ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبُوسِ الْقَسِّيِّ، والْمُعَصْفَرِ، وَقِرَاءَةِ الْقُرآنِ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

Comments:

When it is forbidden to recite the Glorious Qur'ân in the posture of bowing; it would be first and foremost forbidden in the posture of prostration, because that posture consists of more humility and lowliness than the posture of bowing. See No. 1044.

Chapter 96. Wearing Green Garments

(المعجم ٩٦) - لُبْسُ الْخُضْرِ مِنَ الثِّيَابِ (التحفة ٩٤)

5321. It was narrated that Abû Rimthah said: "The Messenger of Allâh ﷺ came out to us wearing two green garments." (*Ṣaḥîḥ*)

٥٣٢١ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَبُو نُوحٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَعَلَيْهِ ثَوْبَانِ أَخْضَرَانِ.

تخريج: [إسناده صحيح] تقدم، ح:١٥٧٣.

Comments:

(See No. 1573).

Chapter 97. Wearing *Burdahs* (Cloaks)

(المعجم ٩٧) - بَابُ لُبْسِ الْبُرُودِ
(التحفة ٩٥)

5322. It was narrated that Khabbâb bin Al-Aratt said: "We complained to the Messenger of Allâh ﷺ when he was reclining on his rolled-up *Burdah* in the shade of the Ka'bah. We said: 'Will you not pray for victory for us, will you not pray to Allâh for us?'" (*Ṣaḥîḥ*)

٥٣٢٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ خَبَّابِ بْنِ الْأَرَتِّ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا، أَلَا تَدْعُو اللهَ لَنَا؟.

تخريج: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦١٢ عن محمد ابن المثنى به * يحيى هو القطان، إسماعيل هو ابن أبي خالد، وقيس هو ابن أبي حازم.

Comments:

1. The narration is lengthy. The author has mentioned the relevant fragment.
2. The sheet which is placed beneath the head could also be worn or wrapped round the body like an *Izār*.

5323. It was narrated that Sahl bin Sa'd said: "A woman brought a *Burdah*" – Sahl said: "Do you know what a *Burdah* is?" They said: "Yes, it is a cloak with a woven border" – and she said: 'O Messenger of Allâh, I wove this with my own hands for you to wear.' The Messenger of Allâh ﷺ took it as he had need of it, then he came out to us and he was wearing it as his *Izâr* (lower garment)." (*Ṣaḥîḥ*)

٥٣٢٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتِ امْرَأَةٌ بِبُرْدَةٍ - قَالَ سَهْلٌ: هَلْ تَدْرُونَ مَا الْبُرْدَةُ؟ قَالُوا: نَعَمْ، هَذِهِ الشَّمْلَةُ مَنْسُوجٌ فِي حَاشِيَتِهَا - فَقَالَتْ: يَا رَسُولَ اللّهِ! إِنِّي نَسَجْتُ هَذِهِ بِيَدِي أَكْسُوكَهَا فَأَخَذَهَا رَسُولُ اللهِ ﷺ مُحْتَاجًا إِلَيْهَا فَخَرَجَ إِلَيْنَا وَإِنَّهُ لَإِزَارُهُ.

تخريج: أخرجه البخاري، البيوع، باب النساج، ح:٢٠٩٣ من حديث يعقوب بن عبدالرحمٰن به.

Chapter 98. The Command To Wear White Garments

(المعجم ٩٨) - الْأَمْرُ بِلُبْسِ الْبِيضِ مِنَ الثِّيَابِ (التحفة ٩٦)

5324. It was narrated from Samurah that the Prophet ﷺ said:

٥٣٢٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا

يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي عَرُوبَةَ يُحَدِّثُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: الْبَسُوا مِنْ ثِيَابِكُم الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ. قَالَ يَحْيَى: لَمْ أَكْتُبْهُ، قُلْتُ: لِمَ؟ قَالَ: اسْتَغْنَيْتُ بِحَدِيثِ مَيْمُونِ بْنِ أَبِي [شَبِيبٍ] عَنْ سَمُرَةَ.

"Wear white garments, for they are purer and better, and shroud your dead in them." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:١٨٩٧، حديث ميمون عند الترمذي، ح:٢٨١٠، وقال: "حسن صحيح".

Comments:
(See No. 1897).

٥٣٢٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ فَلْيَلْبَسْهَا أَحْيَاؤُكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ».

5325. It was narrated that Samurah said: "The Messenger of Allâh ﷺ said: 'You should wear white garments; dress your living ones in them, and shroud your dead in them, for they are among the best of your garments.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد:٥/ ٢١ من حديث حماد بن زيد به، والحديث السابق شاهد له.

Chapter 99. Wearing *Qabâ's*

(المعجم ٩٩) - **لُبْسُ الأَقْبِيَةِ** (التحفة ٩٧)

٥٣٢٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ مِسْوَرِ ابْنِ مَخْرَمَةَ قَالَ: قَسَمَ رَسُولُ اللهِ ﷺ أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يا بُنَيِّ! انْطَلِقْ بِنَا إِلَى رَسُولِ اللهِ ﷺ، فَانْطَلَقْتُ مَعَهُ قَالَ: ادْخُلْ فَادْعُهُ لِي، قَالَ: فَدَعَوْتُهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ: «خَبَّأْتُ هَذَا لَكَ». فَنَظَرَ إِلَيْهِ فَلَبِسَهُ مَخْرَمَةُ.

5326. It was narrated that Miswar bin Makhramah said: "The Messenger of Allâh ﷺ distributed some *Qabâ's* but he did not give anything to Makhramah. Makhramah said: 'O my son, let us go to the Messenger of Allâh ﷺ.' So I went with him and he said: 'Go in and call him for me.' So I called him, and he came out wearing one of the *Qabâ's*. He said: 'I kept this for you.' And he looked at him, and Makhramah put it on." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الهبة، باب: كيف يقبض العبد والمتاع؟، ح:٢٥٩٩، ومسلم، الزكاة، باب إعطاء المؤلفة ومن يخاف على إيمانه إن لم يعط ... إلخ، ح:١٠٥٨ عن قتيبة به.

Comments:

The *Qabâ* resembles a shirt; they say it has a slit in the back, or from the middle in the back, and that it may have narrow sleeves.

Chapter 100. Wearing Trousers

(المعجم ١٠٠) - لُبْسُ السَّرَاوِيلِ

(التحفة ٩٨)

5327. It was narrated from Ibn 'Abbâs that he heard the Prophet ﷺ say in 'Arafât: "Whoever cannot find an *Izâr* (waist wrapper), let him wear trousers, and whoever cannot find sandals, let him wear *Khuffs* (leather socks)." (*Ṣaḥîḥ*)

٥٣٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ بِعَرَفَاتٍ، فَقَالَ: «مَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ».

تخريج: [صحيح] تقدم، ح:٢٦٧٢.

Comments:

See No. 2672.

Chapter 101. Stern Warning Against Dragging One's *Izâr*

(المعجم ١٠١) - التَّغْلِيظُ فِي جَرِّ الإِزَارِ

(التحفة ٩٩)

5328. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "While a man was dragging his *Izâr* out of pride, the earth swallowed him up, and he will continue sinking into it until the Day of Resurrection." (*Ṣaḥîḥ*)

٥٣٢٨ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَا رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الْخُيَلَاءِ خُسِفَ بِهِ فَهُوَ يَتَجَلْجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(٥٤)، ح:٣٤٨٥ من حديث يونس بن يزيد الأيلي به.

Comments:

1. 'Dragging the *Izār*': These narrations mention the punishment and warning when it is done out of pride. Chapter 103 includes what is not done out of pride, but intentionally.

2. No. 5338 addresses the women's lower garment.
3. 'Until the Last Hour would come or the Day of Resurrection' means the punishment would continue to engulf him till the Day of Resurrection. He would not be forgiven.

5329. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever drags his garment out of pride, Allâh will not look at him on the Day of Resurrection.'" (*Ṣaḥîḥ*)

٥٣٢٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ؛ ح وَأَخْبَرَنَا إِسْمَاعِيلُ ابْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ أَوْ قَالَ إِنَّ الَّذِي يَجُرُّ ثَوْبَهُ مِنَ الْخُيَلَاءِ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه مسلم، اللباس، باب تحريم جر الثوب خيلاء . . . إلخ، ح:٢٠٨٥/٤٢ عن قتيبة، والبخاري، اللباس، باب من جر ثوبه من الخيلاء، ح:٥٧٩١ تعليقًا من حديث الليث بن سعد به.

Comments:

'His garment': Meaning any garment.

5330. It was narrated that Muhârib said: "I heard Ibn 'Umar narrating that the Messenger of Allâh ﷺ said: 'Whoever drags his garment out of vanity, Allâh, the Mighty and Sublime, will not took at him on the Day of Resurrection.'" (*Ṣaḥîḥ*)

٥٣٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ مِنْ مَخِيلَةٍ فَإِنَّ اللهَ عَزَّ وَجَلَّ لَمْ يَنْظُرْ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، اللباس، باب من جر ثوبه من الخيلاء، ح:٥٧٩١، ومسلم، اللباس، باب تحريم جر الثوب خيلاء . . . إلخ، ح:٢٠٨٥/٤٣ من حديث شعبة به * محارب هو ابن دثار.

Chapter 102. Up To Where Should The *Izâr* Come?

(المعجم ١٠٢) - مَوْضِعُ الإِزَارِ

(التحفة ١٠٠)

5331. It was narrated that Ḥudhaifah said: "The Messenger of Allâh ﷺ said: 'The *Izâr* should come to middle of the shins and the calf. If you insist, then a little lower, and if you insist, then a little

٥٣٣١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ نُذَيْرٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَوْضِعُ

further down, but the *Izâr* has no right to (come to) the ankle." This is the wordings of Muḥammad. (*Ṣaḥîḥ*)

الْإِزَارِ إِلَى أَنْصَافِ السَّاقَيْنِ وَالْعَضَلَةِ، فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَمِنْ وَرَاءِ السَّاقِ، وَلَاحَقَّ لِلْكَعْبَيْنِ فِي الْإِزَارِ» وَاللَّفْظُ لِمُحَمَّدٍ.

تخريج: [صحيح] أخرجه الترمذي، اللباس، باب: في مبلغ الإزار، ح:١٧٨٣ من حديث أبي إسحاق به، وقال: "هذا حديث حسن صحيح، رواه الثوري وشعبة عن أبي إسحاق".

Comments:

It is essential to cover the knees with the waist-wrapper or the lower garment. The knees should not be seen, in any condition: while working, bowing, or while performing prostration. The ankles should remain bare in every circumstance. To keep the garment above the mid-shanks is also unlawful, and letting it hang below the ankles is also unlawful. One may, however, keep his lower garments anywhere he may consider it appropriate, between this point (mid-shanks) and the ankles in accord with the season and the customary practice. The trousers or pants also fall under the ruling of the waist-wrapper. Therefore, they should also be kept above the ankles. Handsomeness dwells in obeying Allâh, Most High, and His Messenger ﷺ only.

Chapter 103. Whatever Of The *Izâr* Comes Below The Ankles

(المعجم ١٠٣) - مَا تَحْتَ الكَعْبَينِ مِنَ الإِزَارِ (التحفة ١٠١)

5332. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whatever of the *Izâr* comes below the ankles is in the Fire.'" (*Ṣaḥîḥ*)

٥٣٣٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِد - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبُو يَعْقُوبَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا تَحْتَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَفِي النَّارِ».

تخريج: [صحيح] أخرجه أحمد:٢/ ٢٥٥ من حديث هشام الدستوائي به، وتابعه الأوزاعي عنده:٢/ ٢٨٧ * يحيى بن أبي كثير صرح بالسماع، محمد بن إبراهيم هو ابن الحارث، أبو يعقوب صوابه: ابن يعقوب، وهو عبدالرحمٰن بن يعقوب مولى الحُرقة والد العلاء (مسند أحمد:٢/ ٢٥٥)، والحديث في الكبرٰى، ح:٩٧١١.

Comments:

This punishment is for keeping the lower garment below the ankles, even if it is done without the sense of vain or conceit, except for the waist-wrapper which falls below the ankles once in a while without intent or realization.

5333. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whatever of the *Izâr* comes below the ankles is in the Fire." (***Sahîh***)

٥٣٣٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَعِيدٌ الْمَقْبُرِيُّ وَقَدْ كَانَ يُخْبِرُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَفِي النَّارِ».

تخريج: أخرجه البخاري، اللباس، باب ما أسفل من الكعبين فهو في النار، ح:٥٧٨٧ من حديث شعبة به، وهو في الكبرٰى، ح:٩٧٠٥.

Comments:

Mention of the Fire in a threat is a means of knowing a thing is *Harām* in the basic rules of *Fiqh*, and it is also said that it is a sign of an act being a major sin.

Chapter 104. *Isbâl Al-Izâr* (Letting the *Izâr* Hang Below The Ankles)

(المعجم ١٠٤) - إِسْبَالُ الْإِزَارِ (التحفة ١٠٢)

5334. It was narrated that Ash'ath said: "I heard Sa'eed bin Jubair narrate from Ibn 'Abbâs that the Prophet ﷺ said: 'Allâh will not look at the *Musbil* (the one who lets his *Izâr* come below the ankles).'" (***Sahîh***)

٥٣٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ قَالَ: حَدَّثَنِي جَدِّي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ لَا يَنْظُرُ إِلَى مُسْبِلِ الْإِزَارِ».

تخريج: [**إسناده صحيح**] أخرجه أحمد:١/ ٣٢١ من حديث أشعث بن أبي الشعثاء به.

5335. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'There are three to whom Allâh (the Mighty and Sublime) will not speak on the Day of Resurrection, nor will He sanctify them, and theirs will be a painful torment: The one who reminds others of what he has given them (*Al-Mannân*), the one who lets his *Izâr* come below his ankles, and the one who sells his product by means of false oaths." (***Sahîh***)

٥٣٣٥ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ ابْنَ مِهْرَانَ الْأَعْمَشَ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ [عَزَّ وَجَلَّ] يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَّانُ بِمَا أَعْطَاهُ، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

تخريج: [**صحيح**] تقدم، ح:٢٥٦٥ .

5336. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: '*Al-Isbâl* may apply to the *Izâr*, the *Qamîṣ* and the turban. Whoever drags any one of these out of vanity, Allâh will not look at him on the Day of Resurrection.'" (*Ḥasan*)

٥٣٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ والْعِمَامَةِ، مَنْ جَرَّ مِنْهَا شَيْئًا خُيَلَاءَ لَا يَنْظُرُ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه أبو داود، اللباس، باب: في قدر موضع الإزار، ح:٤٠٩٤ من حديث حسين بن علي الجعفي به.

5337. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "Whoever drags his garment out of pride, Allâh will not look at him on the Day of Resurrection." Abû Bakr said: "O Messenger of Allâh, one side of my *Izâr* slips unless I pay attention to it." The Prophet ﷺ: "You are not one of those who do that out of pride." (*Ṣaḥîḥ*)

٥٣٣٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ لَا يَنْظُرُ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! إِنَّ أَحَدَ شِقَّي إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذٰلِكَ مِنْهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ لَسْتَ مِمَّنْ يَصْنَعُ ذٰلِكَ خُيَلَاءَ».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب قول النبي ﷺ: لو كنت متخذًا خليلاً، ح:٣٦٦٥ من حديث موسى بن عقبة به.

Comments:

If someone's lower garment falls below the ankles and they pull it up when realizing it, then there is no harm.

Chapter 105. Women's Hems

(المعجم ١٠٥) - ذُيُولُ النِّسَاءِ

(التحفة ١٠٣)

5338. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever drags his garment out of pride, Allâh will not look at him.' Umm Salamah said: 'O Messenger of Allâh, what should women do with their hems?'

٥٣٣٨ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ لَمْ يَنْظُرِ اللهُ إِلَيْهِ» قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ!

He said: 'Let it down a hand span.' She said: 'But then their feet will show.' He said: 'Let it down a forearm's length, but no more than that.'" (*Ṣaḥîḥ*)

فَكَيْفَ يَصْنَعُ النِّسَاءُ بِذُيُولِهِنَّ؟ قَالَ: «تُرْخِينَهُ شِبْرًا» قَالَ: قَالَتْ: إِذًا تَنْكَشِفَ أَقْدَامُهُنَّ؟ قَالَ: «تُرْخِينَهُ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، اللباس، باب ما جاء في جر ذيول النساء، ح:١٧٣١ من حديث عبدالرزاق به، وهو في مصنفه: ١١/ ٨٢، ٨٣، ح:١٩٨٤، وأصله في صحيح مسلم، ح:٢٠٨٥، والبخاري، ح:٥٧٨٣ وغيرهما.

5339. It was narrated from Umm Salamah that she mentioned women's hems to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: "Let it down a hand span." Umm Salamah said: "But that will uncover (her feet)." He said: "Let it down a forearm's length, but no more than that." (*Ṣaḥîḥ*)

٥٣٣٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ قَالَ: أَخْبَرَنَا أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ نَافِعٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّهَا ذَكَرَتْ لِرَسُولِ اللهِ ﷺ ذُيُولَ النِّسَاءِ فَقَالَ رَسُولُ اللهِ ﷺ: «يُرْخِينَ شِبْرًا» قَالَتْ أُمُّ سَلَمَةَ: إِذًا يَنْكَشِفَ عَنْهَا؟ قَالَ: «تُرْخِي ذِرَاعًا لَا تَزِيدُ عَلَيْهِ».

تخريج: [صحيح] انظر، ح:٥٣٤١ يأتي بعد حديث واحد.

5340. It was narrated from Umm Salamah that when the Prophet ﷺ said what he said about the *Izâr*, Umm Salamah said: "What about women?" He said: "Let it down a hand span." She said: "But then their feet will show." He said: "Then (let it down) a forearm's length, but no more than that." (*Ṣaḥîḥ*)

٥٣٤٠ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَيُّوبُ ابْنُ مُوسَى عَنْ نَافِعٍ، عَنْ صَفِيَّةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ لَمَّا ذَكَرَ فِي الْإِزَارِ مَا ذَكَرَ قَالَتْ أُمُّ سَلَمَةَ: فَكَيْفَ بِالنِّسَاءِ؟ قَالَ: «يُرْخِينَ شِبْرًا» قَالَتْ: إِذًا تَبْدُوَ أَقْدَامُهُنَّ؟ قَالَ: «فَذِرَاعٌ لَا يَزِدْنَ عَلَيْهِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، اللباس، باب: في قدر الذيل، ح:٤١١٧ من حديث نافع به، وصححه ابن حبان، ح:١٤٥١، وله طرق أخرى عند مسلم والترمذي، ح:١٧٣١ وغيرهما.

5341. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ was asked how much a

٥٣٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ -

woman should let her hem drag. He said: 'A hand span.' She said: 'But then it will uncover her (feet).' He said: 'A forearm's length, and no more than that.'" (*Ṣaḥîḥ*)

وَهُوَ ابْنُ سُلَيْمَانَ - قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ كَمْ تَجُرُّ الْمَرْأَةُ مِنْ ذَيْلِهَا؟ قَالَ: «شِبْرًا» قَالَتْ: إِذًا يَنْكَشِفَ عَنْهَا؟ قَالَ: «ذِرَاعٌ لَا تَزِيدُ عَلَيْهَا».

تخريج: [**صحيح**] أخرجه ابن ماجه، اللباس، باب ذيل المرأة كم يكون؟، ح:٣٥٨٠ من حديث المعتمر به * عبيدالله هو ابن عمر.

Chapter 106. Prohibition On *Ishtimâl Aṣ-Ṣammâ'*

(المعجم ١٠٦) - النَّهْيُ عَنِ اشْتِمَالِ الصَّمَّاءِ (التحفة ١٠٤)

5342. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade *Ishtimâl Aṣ-Ṣammâ'* and wrapping oneself in a single garment (that did not cover the private parts)." (*Ṣaḥîḥ*)

٥٣٤٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اشْتِمَالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

تخريج: أخرجه البخاري، الصلوة، باب ما يستر من العورة، ح:٣٦٧ عن قتيبة به.

Comments:

Lexically, the expression *Ishtimâl Aṣ-Ṣammâ'* (the solid-wrap) denotes that a person wraps himself in a garment and puts both edges of it over one side leaving no space for his hands to come out easily from inside it, when required.

5343. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade *Ishtimâl Aṣ-Ṣammâ'* and wrapping oneself in a single garment (that did not cover the private parts)." (*Ṣaḥîḥ*)

٥٣٤٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اشْتِمَالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

تخريج: أخرجه البخاري، الاستئذان، باب الجلوس كيفما تيسر، ح:٦٢٨٤ من حديث سفيان ابن عيينة به.

Chapter 107. Prohibition Of *Al-Iḥtibâ'* (Wrapping Oneself In A Single Garment)

(المعجم ١٠٧) - النَّهْيُ عَنِ الاِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ (التحفة ١٠٥)

5344. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade "The Messenger of Allâh ﷺ forbade *Ishtimâl Aṣ-Ṣammâ'* and wrapping oneself in a single garment (that did not cover the private parts)." (*Ṣaḥîḥ*)

٥٣٤٤ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ اشْتِمَالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ.

تخريج: أخرجه مسلم، اللباس، باب النهي عن اشتمال الصماء، والاحتباء في ثوب واحد ... إلخ، ح:٢٠٩٩/٧٢ عن قتيبة به.

Chapter 108. Wearing Black Turbans[1]

(المعجم ١٠٨) - لُبْسُ الْعَمَائِمِ الْحَرَقَانِيَّةِ (التحفة ١٠٦)

5345. It was narrated from Ja'far bin 'Amr bin Ḥuraith that his father said: "I saw the Prophet ﷺ wearing a black turban." (*Ṣaḥîḥ*)

٥٣٤٥ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلَى النَّبِيِّ ﷺ عِمَامَةً حَرَقَانِيَّةً.

تخريج: أخرجه مسلم، الحج، باب جواز دخول مكة بغير إحرام، ح:١٣٥٩ من حديث مساور به * سفيان هو الثوري، وعبدالرحمٰن هو ابن مهدي.

Comments:

'Blackish': In Arabic, the expression *Harqâniyyah* is used, which is a derivative of the term *Haraq*, which means burning in fire. In other words, it is such a color which resembles the color of a thing burned by fire. That color was called blackish, because it need not be necessarily jet black.

[1] *Al-'Amā'im*; plural of *'Imāmah*. Its definition is broader than what is commonly called "turban."

Chapter 109. Wearing Black Turbans

(المعجم ١٠٩) - لُبْسُ الْعَمَائِمِ السُّودِ (التحفة ١٠٧)

5346. It was narrated from Jâbir that on the Day of the Conquest of Makkah, the Messenger of Allâh ﷺ entered (the city) wearing a black turban, and he was not in *Iḥrâm*. (*Ṣaḥîḥ*)

Comments:
(See No. 2872).

٥٣٤٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُعَاوِيَةُ ابْنُ عَمَّارٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، بِغَيْرِ إِحْرَامٍ.

تخريج: [صحيح] تقدم، ح: ٢٨٧٢.

5347. It was narrated that Jâbir said: "The Prophet ﷺ entered (Makkah) on the Day of the Conquest wearing a black turban." (*Ṣaḥîḥ*)

٥٣٤٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ شَرِيكٍ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

تخريج: أخرجه مسلم، ح: ١٣٥٨ (انظر الحديث المتقدم: ٥٣٤٥) من حديث شريك القاضي به * عمار هو ابن معاوية الدهني.

Chapter 110. Letting The End Of The Turban Hang Between The Shoulders

(المعجم ١١٠) - إِرْخَاءُ طَرَفِ الْعِمَامَةِ بَيْنَ الْكَتِفَيْنِ (التحفة ١٠٨)

5348. It was narrated from Ja'far bin 'Amr bin Umayyah that his father said: "It is as if I am looking now at the Messenger of Allâh ﷺ on the *Minbar*, wearing a black turban, the end of which he has let hang down between his shoulders." (*Ṣaḥîḥ*)

٥٣٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بنِ أُمَيَّةَ، عَنْ أَبِيهِ قَالَ: كَأَنِّي أَنْظُرُ السَّاعَةَ إِلَى رَسُولِ اللهِ ﷺ عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَهَا بَيْنَ كَتِفَيْهِ.

تخريج: أخرجه مسلم، ح: ٤٥٣/١٣٥٩ (انظر الحديث المتقدم: ٥٣٤٥) من حديث أبي أسامة حماد بن أسامة به.

Comments:
The style of wearing or winding a turban is related to customary practices or ethnicity. Whatever mode or style is prevalent concerning the wearing of turbans, it is valid or allowed, because Allâh's Messenger ﷺ has not indicated

any specific style of wearing the turban. He wore the turban in accordance with the customary practices of his period of time.

Chapter 111. Images

(المعجم ١١١) - التَّصَاوِيرُ (التحفة ١٠٩)

5349. It was narrated from Abû Ṭalḥah that the Prophet ﷺ said: "The angels do no enter a house in which there is a dog or an image." (*Ṣaḥîḥ*)

٥٣٤٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

تخريج: [صحيح] تقدم، ح: ٤٢٨٧.

Comments:

1. It is not permitted to keep a dog inside the house. If it is kept out of necessity, then one could keep it in farms or enclosures, not in the house. (See narrations 4281 through 4296)
2. 'Image (*Ṣûrah*)', means the artificial picture of any living being, or a picture of animate beings taken by a camera. See No. 4251.

5350. It was narrated that Abû Ṭalḥah said: "I heard the Messenger of Allâh ﷺ say: 'The angels do no enter a house in which there is a dog or an image of an animate being.'" (*Ṣaḥîḥ*)

٥٣٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةُ تَمَاثِيلَ».

تخريج: [صحيح] تقدم، ح: ٤٢٨٧.

5351. It was narrated from 'Ubaidullâh bin 'Abdullâh that he entered upon Abû Ṭalḥah Al-Anṣârî to visit him (when he was sick), and he found Sahl bin Ḥunaif there. Abû Ṭalḥah told someone to remove a blanket from beneath him, and Sahl said to him: "Why do you want to remove it?" He said: "Because there are images on it, and the Messenger of

٥٣٥١ - أَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ دَخَلَ عَلَى أَبِي طَلْحَةَ الْأَنْصَارِيِّ يَعُودُهُ فَوَجَدَ عِنْدَهُ سَهْلَ بْنَ حُنَيْفٍ، فَأَمَرَ أَبُو طَلْحَةَ إِنْسَانًا يَنْزِعُ نَمَطًا تَحْتَهُ، فَقَالَ لَهُ سَهْلٌ: لِمَ تَنْزِعُ؟ قَالَ: لِأَنَّ فِيهِ تَصَاوِيرَ وَقَدْ قَالَ فِيهَا رَسُولُ اللهِ ﷺ

Allâh ﷺ said what you know concerning them." He said: "Did he not say: Except for patterns on fabrics?" He said: "Yes, but this makes me feel more comfortable." (*Ṣaḥîḥ*)

مَا قَدْ عَلِمْتَ قَالَ: أَلَمْ يَقُلْ إِلَّا مَا كَانَ رَقْمًا فِي ثَوْبٍ قَالَ: بَلَى وَلٰكِنَّهُ أَطْيَبُ لِنَفْسِي.

تخريج: [**إسناده صحيح**] أخرجه الترمذي، اللباس، باب ما جاء في الصورة، ح:١٧٥٠ من حديث معن به، وهو في الموطأ (يحيى):٢/٩٦٦ * عبيدالله هو ابن عبدالله بن عتبة بن مسعود، أبوالنضر هو سالم.

5352. It was narrated from Abû Ṭalḥah that the Messenger of Allâh ﷺ said: "The angels do not enter any house in which there is an image." Busr said: "Then Zaid fell sick and we went to visit him, and on his door there was a curtain on which there was an image. I said to 'Ubaidullâh Al-Khawlânî: 'Didn't Zaid tell us about images yesterday?' 'Ubaidullâh said: 'Didn't you hear him say: Except for patterns on fabrics?'" (*Ṣaḥîḥ*)

٥٣٥٢ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي بُكَيْرٌ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَدْخُلُ المَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ». قَالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ فَعُدْنَاهُ، فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ، قُلْتُ لِعُبَيْدِ اللهِ الْخَوْلَانِيِّ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورَةِ يَوْمَ الْأَوَّلِ؟ قَالَ: قَالَ عُبَيْدُ اللَّهِ: أَلَمْ تَسْمَعْهُ يَقُولُ: إِلَّا رَقْمًا فِي ثَوْبٍ.

تخريج: أخرجه البخاري، اللباس، باب من كره القعود على الصور، ح:٥٩٥٨، ومسلم، اللباس، باب تحريم تصوير صورة الحيوان ... إلخ، ح:٢١٠٦/٨٥ من حديث الليث بن سعد به.

Comments:

These narrations explain that patterns are allowed, while images of animate objects are not.

5353. It was narrated that 'Alî said: "I made some food and invited the Prophet ﷺ (to come and eat). He came and entered, then he saw a curtain on which there were images, so he went out and said: 'The Angels do not enter a house in which there are images.'" (*Ṣaḥîḥ*)

٥٣٥٣ - حَدَّثَنَا مَسْعُودُ بْنُ جُوَيْرِيَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ ابنِ الْمُسَيَّبِ، عَنْ عَلِيٍّ قَالَ: صَنَعْتُ طَعَامًا فَدَعَوْتُ النَّبِيَّ ﷺ فَجَاءَ فَدَخَلَ فَرَأَى سِتْرًا فِيهِ تَصَاوِيرُ، فَخَرَجَ وَقَالَ: «إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ تَصَاوِيرُ».

تخريج: [صحيح] أخرجه ابن ماجه، الأطعمة، باب: إذا رأى الضيف منكرًا رجع، ح:٣٣٥٩ من حديث وكيع به، وللحديث شواهد.

5354. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ went out, then he came in, and I had hung up a curtain on which there were (images of) horses with wings. When he saw it, he said: 'Get rid of it.'" (*Ṣaḥîḥ*)

٥٣٥٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجَ رَسُولُ اللهِ ﷺ خَرْجَةً ثُمَّ دَخَلَ وَقَدْ عَلَّقْتُ قِرَامًا فِيهِ الْخَيْلُ أُولَاتُ الْأَجْنِحَةِ، قَالَتْ: فَلَمَّا رَآهُ قَالَ: «انْزِعِيهِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٦/ ٢٢٩ عن أبي معاوية الضرير به، وهو متفق عليه، أخرجه البخاري، ح:٥٩٥٥، ومسلم، ح:٢١٠٧/ ٩٠ من حديث هشام بن عروة به.

5355. It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "We had a curtain on which there were images of birds, at the entrance to the house. The Messenger of Allâh ﷺ said: 'O 'Âishah, remove it, for every time I come in and see it, I remember this world.'" She said: "We had a plush wrap, with a border on it, that we would wear, and it was not cut off."[1] (*Ṣaḥîḥ*)

٥٣٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ قَالَ: حَدَّثَنَا عَزْرَةُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تِمْثَالُ طَيْرٍ مُسْتَقْبَلَ الْبَيْتِ إِذَا دَخَلَ الدَّاخِلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشَةُ! حَوِّلِيهِ، فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا» قَالَتْ: وَكَانَ لَنَا قَطِيفَةٌ لَهَا عَلَمٌ كُنَّا نَلْبَسُهَا فَلَمْ نَقْطَعْهُ.

تخريج: أخرجه مسلم، اللباس، باب تحريم تصوير صورة الحيوان ... الخ، ح:٢١٠٧/ ٨٨ من حديث داود به.

5356. It was narrated that 'Âishah said: "In my house there was a cloth on which were images, which I put in a niche of the house, and the Messenger of Allâh ﷺ used to

٥٣٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ يُحَدِّثُ عَنْ

[1] The border was silk (see *Muslim* No. 5521) and *Qaṭîfah* is a plush or velvet cloth of hair or the like, used as a wrap or blanket.

pray facing it. Then he said: 'O 'Âishah, take it away from me.' So I took it down and made it into pillows.'" (*Ṣaḥîḥ*)

عَائِشَةَ قَالَتْ: كَانَ فِي بَيْتِي ثَوْبٌ فِيهِ تَصَاوِيرُ فَجَعَلْتُهُ إِلَى سَهْوَةٍ فِي الْبَيْتِ، فَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي إِلَيْهِ ثُمَّ قَالَ: «يَا عَائِشَةُ! أَخِّرِيهِ عَنِّي». فَنَزَعْتُهُ فَجَعَلْتُهُ وَسَائِدَ.

تخريج: [صحيح] تقدم، ح: ٧٦٢.

5357. It was narrated from 'Âishah that she put up a curtain on which there were images, then the Messenger of Allâh ﷺ came in and took it down, so she cut it up (and made) two pillows. A man in the gathering there whose name was Rabî'ah bin 'Aṭâ' said: "I heard Abû Muḥammad – meaning Al-Qâsim – narrate that 'Âishah said: 'The Messenger of Allâh ﷺ used to recline on them.'" (*Ṣaḥîḥ*)

٥٣٥٧ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرٌو قَالَ: حَدَّثَنَا بُكَيْرٌ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَائِشَةَ: أَنَّهَا نَصَبَتْ سِتْرًا فِيهِ تَصَاوِيرُ، فَدَخَلَ رَسُولُ اللهِ ﷺ فَنَزَعَهُ فَقَطَعَتْهُ وِسَادَتَيْنِ. قَالَ رَجُلٌ فِي الْمَجْلِسِ حِينَئِذٍ يُقَالُ لَهُ رَبِيعَةُ بْنُ عَطَاءٍ: أَنَا سَمِعْتُ أَبَا مُحَمَّدٍ - يَعْنِي الْقَاسِمَ - عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَرْتَفِقُ عَلَيْهَا.

تخريج: أخرجه مسلم، اللباس، باب تحريم تصوير صورة الحيوان . . . إلخ، ح: ٢١٠٧/ ٩٥ من حديث ابن وهب به * عمرو هو ابن الحارث.

Comments:

(See No. 762).

Chapter 112. The People Who Will Be Most Severely Punished

(المعجم ١١٢) - ذِكْرُ أَشَدِّ النَّاسِ عَذَابًا (التحفة ١١٠)

5358. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came from a journey, and I had hung a curtain on which there were images over a niche. He took it down and said: 'The people who will be most severely punished on the Day of Resurrection will be those who try to match the creation of Allâh.'" (*Ṣaḥîḥ*)

٥٣٥٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ رَسُولُ اللهِ ﷺ مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرَامٍ عَلَى سَهْوَةٍ لِي فِيهِ تَصَاوِيرُ فَنَزَعَهُ وَقَالَ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ».

تخريج: أخرجه البخاري، اللباس، باب ما وطىء من التصاوير، ح:٥٩٥٤، ومسلم، ح:٢١٠٧/٩٢ (انظر الحديث السابق) من حديث سفيان بن عيينة به.

5359. It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ entered upon me, and I had put up a curtain on which there were images. When he saw it, his face changed color, then he tore it down with his hand and said: 'The people who will be most severely punished on the Day of Resurrection will be those who try to imitate the creation of Allâh.'" (*Sahîh*)

٥٣٥٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يُخْبِرُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ سَتَرْتُ بِقِرَامٍ فِيهِ تَمَاثِيلُ، فَلَمَّا رَآهُ تَلَوَّنَ وَجْهُهُ ثُمَّ هَتَكَهُ بِيَدِهِ وَقَالَ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللهِ».

تخريج: أخرجه مسلم، ح:٢١٠٧/٩١، انظر الحديثين السابقين عن إسحاق بن إبراهيم، والبخاري، الأدب، باب ما يجوز من الغضب والشدة لأمر الله تعالى ... إلخ، ح:٦١٠٩ من حديث الزهري به.

Chapter 113. What The Image-Makers Will Be Commanded To Do On The Day Of Resurrection

(المعجم ١١٣) - ذِكْرُ مَا يُكَلَّفُ أَصْحَابُ الصُّوَرِ يَوْمَ الْقِيَامَةِ (التحفة ١١١)

5360. It was narrated that An-Nadr bin Anas said: "I was sitting with Ibn 'Abbâs when a man from among the people of Al-'Irâq came to him and said: 'I make these images; what do you say concerning them?' He said: 'Come closer, come closer. I heard Muhammad ﷺ say: Whoever makes an image in this world will be commanded on the Day of Resurrection to breathe the soul into it, and he will not be able to do so." (*Sahîh*)

٥٣٦٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابنِ عَبَّاسٍ أَتَاهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: إِنِّي أُصَوِّرُ هٰذِهِ التَّصَاوِيرَ فَمَا تَقُولُ فِيهَا؟ فَقَالَ: ادْنُهْ ادْنُهْ، سَمِعْتُ مُحَمَّدًا ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ».

تخريج: أخرجه البخاري، اللباس، باب من صور صورةً كلف يوم القيامة ... الخ، ح:٥٩٦٣، ومسلم، اللباس، باب تحريم تصوير صورة الحيوان ... الخ، ح:٢١١٠/١٠٠ من

حديث ابن أبي عروبة به.

٥٣٦١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَوَّرَ صُورَةً عُذِّبَ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ فِيهَا».

5361. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever makes an image will be punished until (he is commanded) to breathe the soul into it, and he will not be able to do so.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] أخرجه البخاري، التعبير، باب من كذب في حلمه، ح:٧٠٤٢ من حديث أيوب السختياني به.

٥٣٦٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ».

5362. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever makes an image will be commanded on the Day of Resurrection to breathe the soul into it but he will not be able to do so.'"

تخريج: [**صحيح**] وعلقه البخاري من حديث قتادة به، انظر الحديث السابق.

Comments:

In other words, he would not only be commanded to breathe life (into the pictures), but he would also be continuously tortured or punished. He will continue to be punished until he breathes life into them, and he will never be able to do so. Hence, he would spend the entire Judgment Day in punishment; and this would indeed be a most severe punishment.

٥٣٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ الَّذِينَ يَصْنَعُونَهَا يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

5363. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The makers of these images will be punished on the Day of Resurrection, and it will be said to them: 'Breathe life into that which you have created.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿والله خلقكم وما تعملون ...﴾ إلخ"، ح:٧٥٥٨، ومسلم، اللباس، باب تحريم تصوير صورة الحيوان ... إلخ، ح:٢١٠٨/٩٧ من حديث حماد بن زيد به.

٥٣٦٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ

5364. It was narrated from 'Âishah, the wife of the Prophet

ﷺ, that the Messenger of Allâh ﷺ said: "The makers of these images will be punished on the Day of Resurrection, and it will be said to them: 'Bring to life that which you have created.'" (*Ṣaḥîḥ*)

عَنْ نَافِعٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

تخريج: أخرجه البخاري، ح:٧٥٥٧، انظر الحديث السابق عن قتيبة به.

5365. It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The people who will be most severely punished on the Day of Resurrection will be those who try to match the creation of Allâh." (*Ṣaḥîḥ*)

٥٣٦٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ اللهَ فِي خَلْقِهِ».

تخريج: **[إسناده صحيح]** وللحديث شواهد كثيرة عند أحمد:٦/ ٨٣، ٢١٩ وغيره * سماك هو ابن حرب.

Chapter 114. The People Who Will Be Most Severely Punished

(المعجم ١١٤) - ذِكْرُ أَشَدِّ النَّاسِ عَذَابًا (التحفة ١١٢)

5366. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Among the people who will be most severely punished on the Day of Resurrection will be the image-makers.'" (*Ṣaḥîḥ*)

٥٣٦٦ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ مُسْلِمٍ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». وَقَالَ أَحْمَدُ: الْمُصَوِّرِينَ.

تخريج: أخرجه مسلم، ح:٢١٠٩/ ٩٨ من حديث أبي معاوية الضرير (انظر الحديث المتقدم:٥٣٦٣)، والبخاري، اللباس، باب عذاب المصورين يوم القيامة، ح:٥٩٥٠ من حديث الأعمش به.

5367. It was narrated that Abû Hurairah said: "Jibrîl, peace be upon him, asked permission to enter upon the Prophet ﷺ and he said: 'Come in.' He said: 'How can I come in when there is a curtain in your house on which there are images? You should either cut off their heads or make it into a rug to be stepped on, for we Angels do not enter a house in which there are images.'" (*Ṣaḥîḥ*)

٥٣٦٧ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اسْتَأْذَنَ جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى النَّبِيِّ ﷺ فَقَالَ: ادْخُلْ، فَقَالَ: كَيْفَ أَدْخُلُ وَفِي بَيْتِكَ سِتْرٌ فِيهِ تَصَاوِيرُ؟ فَإِمَّا أَنْ تُقْطَعَ رُؤُوسُهَا أَوْ تُجْعَلَ بِسَاطًا يُوطَأُ، فَإِنَّا مَعْشَرَ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ تَصَاوِيرُ.

تخريج: [**صحيح**] أخرجه أبو داود، اللباس، باب: في الصور، ح:٤١٥٨ من حديث أبي إسحاق السبيعي به، وقال الترمذي، ح:٢٨٠٦ "حسن صحيح" وصححه ابن حبان، ح:١٤٨٧ * أبوبكر بن عياش لم ينفرد به.

Comments:

This demonstrates that if the cloth bearing pictures is spread on the ground where it is trod upon, then there is no harm in it. Or the picture should be cut in such a way that the face does not remain.

Chapter 115. Blankets

(المعجم ١١٥) - **اللُّحُفُ** (التحفة ١١٣)

5368. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would not pray in our blankets." (*Ṣaḥîḥ*)

٥٣٦٨ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزْعَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ وَمُعْتَمِرِ بْنِ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللهِ ابْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ لَا يُصَلِّي فِي لُحُفِنَا. قَالَ سُفْيَانُ: مَلَاحِفِنَا.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الطهارة، باب الصلوٰة في شعر النساء، ح:٣٦٧ من حديث أشعث بن عبدالملك به، وقال الترمذي، ح:٦٠٠ "حسن صحيح"، وصححه الحاكم علٰى شرط الشيخين:١/٢٥٢، ووافقه الذهبي.

Comments:

Blankets or sheets which are used for one's bed are not washed or changed as frequently as clothes. It is more difficult to detect impurity on them.

Chapter 116. Description Of The Sandals Of The Messenger Of Allâh ﷺ

(المعجم ١١٦) - صِفَةُ نَعْلِ رَسُولِ اللهِ ﷺ (التحفة ١١٤)

5369. Anas narrated that the sandals of the Messenger of Allâh ﷺ had two straps. (*Ṣaḥîḥ*)

٥٣٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا أَنَسٌ: أَنَّ نَعْلَ رَسُولِ اللهِ ﷺ كَانَ لَهَا قِبَالَانِ.

تخريج: أخرجه البخاري، اللباس، باب: قبالان في نعل، ومن رأى قبالاً واحدًا واسعًا، ح:٥٨٥٧ من حديث همام بن يحيى به.

Comments:

The straps of sandals are meant for keeping the feet affixed to the sandals. One or two; or they could be even more than two.

5370. It was narrated that 'Amr bin Aws said: "The sandals of the Messenger of Allâh ﷺ had two straps." (*Ṣaḥîḥ*)

٥٣٧٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَوْسٍ قَالَ: كَانَتْ لِنَعْلِ رَسُولِ اللهِ ﷺ قِبَالَانِ.

تخريج: [صحيح] انفرد به النسائي * هشام هو ابن حسان، محمد هو ابن سيرين، عمرو بن أوس الثقفي الطائفي تابعي كبير، ووهم من ذكره في الصحابة.

Chapter 117. Prohibition Of Walking In One Sandal

(المعجم ١١٧) - ذِكْرُ النَّهْيِ عَنِ الْمَشْيِ فِي نَعْلٍ وَاحِدَةٍ (التحفة ١١٥)

5371. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If the strap of the sandal of one of you breaks, let him not walk in one sandal until he fixes it." (*Ṣaḥîḥ*)

٥٣٧١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ فَلَا يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَهَا».

تخريج: [صحيح] أخرجه أحمد:٢/ ٥٢٨ عن محمد بن عبيد به، وتابعه شعبة عند أحمد:٢/ ٤٨٠، وانظر الحديث الآتي.

Comments:

Scholars have mentioned various views for the reason behind this; shoes

protect from filth, or one is more likely to fall, and, other than that. There is no conducive proof to support the reasoning and claims behind it.

5372. It was narrated that Abû Razîn said: "I saw Abû Hurairah clap his hand to his forehead and say: 'O people of Al-'Iraq, you claim that I tell lies about the Messenger of Allâh ﷺ. I bear witness that I heard the Messenger of Allâh ﷺ say: If the strap of the sandal of one of you breaks, let him not walk in the other until he fixes it.'" (*Sahîh*)

٥٣٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي رَزِينٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَضْرِبُ بِيَدِهِ عَلَى جَبْهَتِهِ يَقُولُ: يَا أَهْلَ الْعِرَاقِ! تَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللهِ ﷺ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ فَلَا يَمْشِ فِي الْأُخْرَى حَتَّى يُصْلِحَهَا».

تخريج: أخرجه مسلم، اللباس، باب استحباب لبس النعل في اليمنى أولاً، والخلع من اليسرى أولاً، وكراهة المشي في نعل واحدة، ح: ٢٠٩٨ من حديث الأعمش به.

Chapter 118. What Has Been Related About Leather Cloths

(المعجم ١١٨) - مَا جَاءَ فِي الْأَنْطَاعِ (التحفة ١١٦)

5373. It was narrated from Anas bin Mâlik that the Prophet ﷺ lay down on a leather mat and sweated. Umm Sulaim got up and collected his sweat and put it in a bottle. The Prophet ﷺ saw her and said: "What are you doing O Umm Sulaim? She said: "I am putting your sweat in my perfume." And the Prophet ﷺ smiled. (*Sahîh*)

٥٣٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ أَبِي الْوَزِيرِ أَبُو مُطَرِّفٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ اضْطَجَعَ عَلَى نِطْعٍ فَعَرِقَ، فَقَامَتْ أُمُّ سُلَيْمٍ إِلَى عَرَقِهِ فَنَشَّفَتْهُ فَجَعَلَتْهُ فِي قَارُورَةٍ فَرَآهَا النَّبِيُّ ﷺ قَالَ: «مَا هٰذَا الَّذِي تَصْنَعِينَ يَا أُمَّ سُلَيْمٍ؟» قَالَتْ: أَجْعَلُ عَرَقَكَ فِي طِيبِي، فَضَحِكَ النَّبِيُّ ﷺ.

تخريج: [إسناده صحيح] * عبدالله هو ابن عبدالله بن أبي طلحة، وللحديث شواهد عند البخاري، ومسلم، ح: ٢٣٣١، ٢٣٣٢ وغيرهما.

Comments:

1. 'Leather mat or rug. (The term used in Arabic is *Nata'*. It means a leather mat or rug or spread used as a table-cloth, and gaming board)': It happens to be superior to a cloth-sheet in every way. The purpose is that it is not

blameworthy to use excellent things.

2. 'He laid down to rest': Umm Sulaim and Umm Harâm were related to the Messenger of Allâh ﷺ in a way that they were his unmarriageable kin. On that account (Umm Sulaim and Umm Harâm were sisters, and they had a bond of relationship with the maternal side of the Prophet's ﷺ grandfather), Allâh's Messenger ﷺ used to visit them sometimes in their houses and rest there.
3. 'Collected or scooped out the Prophet's ﷺ perspiration': So to say, she took or absorbed the perspiration with some piece of cloth, and then she squeezed the cloth into her perfume or into an empty bottle. And Allâh knows best!

Chapter 119. Keeping Servants And Mounts

(المعجم ١١٩) - اتِّخَاذُ الْخَادِمِ وَالْمَرْكَبِ (التحفة ١١٧)

5374. It was narrated that Samurah bin Sahm said: "I came to Abû Hâshim bin 'Utbah when he was suffering the plague, and Mu'âwiyah came to visit him. Abû Hâshim wept. Mu'âwiyah said to him: 'Why are you weeping? Is it because of some pain that is hurting you, or is it for this world, the best of which has gone?' He said: 'Neither; but the Messenger of Allâh ﷺ gave me some advice, which I wish that I had followed. He said: "Perhaps you will live to see wealth that will be distributed among the people when all that would suffice you of that would be a servant and a mount to ride in the cause of Allâh." I lived to see that, and I accumulated (wealth).'" (*Hasan*)

٥٣٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَمُرَةَ بْنِ سَهْمٍ - رَجُلٌ مِنْ قَوْمِهِ - قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ وَهُوَ طَعِينٌ، فَأَتَاهُ مُعَاوِيَةُ يَعُودُهُ فَبَكَى أَبُو هَاشِمٍ فَقَالَ مُعَاوِيَةُ: مَا يُبْكِيكَ؟ أَوَجَعٌ يُشْئِزُكَ أَمْ عَلَى الدُّنْيَا فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ: كُلٌّ لَا، وَلٰكِنَّ رَسُولَ اللهِ ﷺ عَهِدَ إِلَيَّ عَهْدًا وَدِدْتُ أَنِّي كُنْتُ تَبِعْتُهُ قَالَ: «إِنَّهُ لَعَلَّكَ تُدْرِكُ أَمْوَالًا تُقْسَمُ بَيْنَ أَقْوَامٍ وَإِنَّمَا يَكْفِيكَ مِنْ ذٰلِكَ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللّٰهِ». فَأَدْرَكْتُ فَجَمَعْتُ.

تخريج: [حسن] أخرجه ابن ماجه، الزهد، باب الزهد في الدنيا، ح:٤١٠٣ من حديث جرير بن عبدالحميد به، وصححه ابن حبان (الإحسان:٢/ ٣١، ح:٦٦٧)، وله شاهد عند النسائي في الكبرى، ح:٥/ ٥٠٧، ح:٩٨١١، وأحمد:٥/ ٣٦٠ وغيرهما، وسنده حسن، راجع سنن الترمذي (بتحقيقي)، ح:٢٣٢٧.

Comments:

1. 'The best part or portion' means of the Companionship of the Messenger of Allâh ﷺ, or of his youth.

2. 'Wealth' means there would be an abundance of spoils.
3. 'I have accumulated (it)': This was his self-effacement or modesty, otherwise, he had left no heritage. May Allâh be pleased with him and he be with Him.
4. The purpose of the chapter is that to have a servant, and to keep ready a mount is not excessive.

Chapter 120. Adornments Of A Sword

(المعجم ١٢٠) - حِلْيَةُ السَّيْفِ

(التحفة ١١٨)

5375. It was narrated that Abû Umâmah bin Sahl said: "The pommel of the sword of the Messenger of Allâh ﷺ was of silver." (*Ṣaḥîḥ*)

٥٣٧٥ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيمٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللهِ ﷺ مِنْ فِضَّةٍ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٩٨١٥، وصححه ابن الملقن في تحفة المحتاج:١/١٤٧، ح:١٩.

5376. It was narrated that Anas said: "The metallic end of the scabbard of the Messenger of Allâh ﷺ was of silver, the pommel of his sword was silver, and in between were rings of silver." (*Ṣaḥîḥ*)

٥٣٧٦ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ وَجَرِيرٌ قَالَا: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: كَانَ نَعْلُ سَيْفِ رَسُولِ اللهِ ﷺ مِنْ فِضَّةٍ، وَقَبِيعَةُ سَيْفِهِ فِضَّةٌ، وَما بَيْنَ ذٰلِكَ حِلَقُ فِضَّةٍ».

تخريج: [صحيح] أخرجه أبو داود، الجهاد، باب: في السيف يحلى، ح:٢٥٨٣ من حديث جرير بن حازم به، وهو في الكبرٰى، ح:٩٨١٣، وقال الترمذي، ح:١٦٩١ "حسن غريب"، والحديث السابق شاهد له.

5377. It was narrated that Sa'eed bin Abî Al-Ḥasan said: "The pommel of the sword of the Messenger of Allâh ﷺ was of silver." (*Ṣaḥîḥ*)

٥٣٧٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللهِ ﷺ مِنْ فِضَّةٍ.

تخريج: [صحيح] أخرجه أبو داود، ح:٢٥٨٤ من حديث هشام به، انظر الحديث السابق، وهو في الكبرٰى، ح:٩٨١٤ .

Chapter 121. Prohibition Of Sitting On Red *Al-Mayâthir*

(المعجم ١٢١) - النَّهْيُ عَنِ الْجُلُوسِ عَلَى الْمَيَاثِرِ مِنَ الْأُرْجُوَانِ (التحفة ١١٩)

5378. It was narrated that 'Alî said: The Messenger of Allâh ﷺ said to me: "Say: O Allâh, make me steadfast and guide me." And he forbade me to sit on *Al-Mayâthir*." *Al-Mayâthir*: *Qassî* which the women used to put on the saddles for their husbands, such as red cushions. (***Sahîh***)

٥٣٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلِ: اللَّهُمَّ! سَدِّدْنِي وَاهْدِنِي» وَنَهَانِي عَنِ الْجُلُوسِ عَلَى الْمَيَاثِرِ. وَالْمَيَاثِرُ: قَسِّيٌّ كَانَتْ تَصْنَعُهُ النِّسَاءُ لِبُعُولَتِهِنَّ عَلَى الرَّحْلِ كَالْقَطَائِفِ مِنَ الْأُرْجُوَانِ.

تخريج: أخرجه مسلم، اللباس، باب النهي عن التختم في الوسطى والتي تليها، ح:٢٠٧٨/ ٦٤ من حديث عبدالله بن إدريس به، وهو في الكبرٰى، ح:٩٨٢٥.

Comments:

(See Nos. 5168, 5169, 5187).

Chapter 122. Sitting On Chairs

(المعجم ١٢٢) - الْجُلُوسُ عَلَى الْكَرَاسِيِّ (التحفة ١٢٠)

5379. It was narrated that Humaid bin Hilâl said: "Abû Rifâ'ah said: 'I came to the Messenger of Allâh ﷺ while he was delivering a *Khutbah*, and said: "O Messenger of Allâh, a stranger has come to ask about his religion, for he does not know what his religion is." The Messenger of Allâh ﷺ stopped delivering his *Khutbah* and turned to me. A chair was brought, and I think its legs were of iron. The Messenger of Allâh ﷺ sat down on it and started to teach me what Allâh has taught him, then he went and completed his *Khutbah*.'" (***Sahîh***)

٥٣٧٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ: قَالَ أَبُو رِفَاعَةَ: انْتَهَيْتُ إِلَى رَسُولِ اللهِ ﷺ وَهُوَ يَخْطُبُ فَقُلْتُ: يَا رَسُولَ اللهِ! رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لَا يَدْرِي مَا دِينُهُ؟ فَأَقْبَلَ رَسُولُ اللهِ ﷺ وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأُتِيَ بِكُرْسِيٍّ خِلْتُ قَوَائِمَهُ حَدِيدًا، فَقَعَدَ عَلَيْهِ رَسُولُ اللهِ ﷺ، فَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللهُ، ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّهَا.

تخريج: أخرجه مسلم، الجمعة، باب حديث التعليم في الخطبة، ح:٨٧٦/ ٦٠ من حديث

سليمان بن المغيرة به، وهو في الكبرٰى، ح:٩٨٢٦ * عبدالرحمٰن هو ابن مهدي.

Comments:

1. The purpose of the chapter is that sitting on a chair while other people are seated on the ground is not prohibited, if there is a need to do so. For instance, delivering a discourse or sermon, so people could easily see the sermon-giver while hearing him. Even otherwise, sitting on a chair does not imply pride or vain conceit.
2. This narration proves Allâh's Messenger's ﷺ affection and gracefulness to the zenith of their perfection. He left his place and went forth to reach out to an unknown poor person.

Chapter 123. Using Red Tents

(المعجم ١٢٣) - اتِّخَاذُ الْقِبَابِ الْحُمْرِ (التحفة ١٢١)

5380. It was narrated that Abû Juhaifah said: "We were with the Prophet ﷺ in Al-Baṭḥâ' and he was in a red tent, and some people were with him, and he was about to set out. Bilâl came and called the *Adhân*, turning this way and that." (*Ṣaḥîḥ*)

٥٣٨٠ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِي جُحَيْفَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْبَطْحَاءِ وَهُوَ فِي قُبَّةٍ حَمْرَاءَ وَعِنْدَهُ أُنَاسٌ يَسِيرٌ، فَجَاءَهُ بِلَالٌ فَأَذَّنَ فَجَعَلَ يَتْبَعُ فَاهُ هٰهُنَا وَهٰهُنَا.

تخريج: أخرجه مسلم، الصلٰوة، باب سترة المصلي والندب إلى الصلٰوة إلى سترة . . . إلخ، ح:٥٠٣/٢٤٩ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٩٨٢٧.

49. The Book Of The Etiquette Of Judges

(المعجم ٤٩) - كِتَابُ آدَابِ الْقُضَاةِ (التحفة ٣٢)

Chapter 1. Virtue Of The Judge Who Is Just In Passing Judgment

(المعجم ١) - فَضْلُ الحَاكِمِ العَادِلِ فِي حُكْمِهِ (التحفة ١)

5381. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Prophet ﷺ said: "Those who are just and fair will be with Allâh, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge." Muḥammad (one of the narrators) said in his *Ḥadîth*: "And both of His hands are right hands." (*Ṣaḥîḥ*)

٥٣٨١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو؛ ح وَأَخْبَرَنَا مُحَمَّدُ ابْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللهِ تَعَالَى عَلَى مَنَابِرَ مِنْ نُورٍ عَلَى يَمِينِ الرَّحْمٰنِ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا». قَالَ مُحَمَّدٌ فِي حَدِيثِهِ: وَكِلْتَا يَدَيْهِ يَمِينٌ.

تخريج: أخرجه مسلم، الإمارة، باب فضيلة الأمير العادل وعقوبة الجائر ... إلخ، ح:١٨/١٨٢٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٥٩١٦.

Comments:

1. Justice and fairness means to restore the right of every rightful owner, and to behave with people in accordance with their rank and station; whether it is the chair of justice, or the throne of a ruler, whether it is at home or abroad, whether it is a mosque or a school.
2. 'Thrones of light': When there could be a throne of wood and stone, then why not of light? angels are absolute luminary or luminous creation. Some researchers have understood it to mean high ranks or stations. But there is no need to negate the notion of throne. Thrones would also be, as it were, ranks or stations.

Chapter 2. The Just Ruler

(المعجم ٢) - الإِمَامُ العَادِلُ (التحفة ٢)

5382. It was narrated from Abû Hurairah that the Messenger of

٥٣٨٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا

عَبْدُ اللهِ عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ، إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ عَزَّ وَجَلَّ، وَرَجُلٌ ذَكَرَ اللهَ فِي خَلَاءٍ فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ عَزَّ وَجَلَّ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا فَقَالَ: إِنِّي أَخَافُ اللهَ عَزَّ وَجَلَّ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ».

Allâh ﷺ said: "There are seven whom Allâh, the Mighty and Sublime, will shade with His shade on the Day of Resurrection, the Day when there will be no shade but His: A just ruler, a young man who grows up worshipping Allâh, the Mighty and Sublime; a man who remembers Allâh when he is alone and his eyes flow (with tears); a man whose heart is attached to the Masjid; two men who love each other for the sake of Allâh, the Mighty and Sublime; a man who is called (to commit sin) by a woman of high status and beauty, but he says: 'I fear Allâh'; and a man who gives charity and conceals it, so that his left hand does not know what his right hand is doing." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحدود، باب فضل من ترك الفواحش، ح:٦٨٠٦ من حديث عبدالله بن المبارك، ومسلم، الزكاة، باب فضل إخفاء الصدقة، ح:١٠٣١ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٥٩٢١ .

Comments:

1. 'Seven persons': In other narrations, apart from these seven, some others are also made mention of. These seven do not negate them.
2. 'The shade of Allâh Most High': The significance is that no one will be able to procure shade on his own; nor would there be any shade except that shade which would be provided by Allâh, Most High, and to whomever He wills.
3. 'Young man', because what else would an old man do, except worship? When death knocks at the door, the wolf turns pious. The real excellence lies in youthful worship.
4. 'Whose heart is attached to the Masjid': He finds tranquillity in the mosque. He remains restless outside the mosque, and awaits the next prayer.
5. 'Two men': Since the action of both of them is identical, it would be counted as one.
6. They say it means she invites him to illicit relations. They also say, based upon other reported wordings, that it may refer to marriage, and he fears he will not fulfill all of the rights of marriage most of them consider the first view to be the more obvious.

Chapter 3. Passing Correct Judgment

(المعجم ٣) - الْإِصَابَةُ فِي الْحُكْمِ (التحفة ٣)

5383. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a judge passes judgment and strives to reach the right conclusion and gets it right, he will have two rewards; if he strives to reach the right conclusion but gets it wrong, he will still have one reward." (*Sahîh*)

٥٣٨٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ ابْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ».

تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب أجر الحاكم إذا اجتهد فأصاب أو أخطأ، ح:٧٣٥٢ تعليقًا، ومسلم، الأقضية، باب بيان أجر الحاكم إذا اجتهد فأصاب أو أخطأ، ح:١٧١٦ من حديث أبي بكر بن عمرو بن حزم به، وهو في الكبرى، ح:٥٩٢٠

Comments:

Man can only use his best endeavors. If he endeavors or tries, they would surely be rewarded for the endeavor, whether it shows results or not, because the outcome or the effect of action or event is not within the powers of man. Good intention and endeavor are the root elements.

Chapter 4. Not Appointing One Who Is Eager To Be A Judge

(المعجم ٤) - بَابُ تَرْكِ اسْتِعْمَالِ مَنْ يَحْرِصُ عَلَى الْقَضَاءِ (التحفة ٤)

5384. It was narrated that Abû Mûsâ said: "Some people from among the Ash'arîs came to me and said: 'Go with us to the Messenger of Allâh ﷺ, for we have something to ask him.' So I went with them, and they said: 'O Messenger of Allâh, use us to do your work.'" Abû Mûsâ said: "I apologized for what they said, and I told him that I did not know what they were going to ask. He believed me and excused me, and said: 'We do not appoint for our work

٥٣٨٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ أَبِي عُمَيْسٍ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: أَتَانِي نَاسٌ مِنَ الْأَشْعَرِيِّينَ فَقَالُوا: اذْهَبْ مَعَنَا إِلَى رَسُولِ اللهِ ﷺ، فَإِنَّ لَنَا حَاجَةً فَذَهَبْتُ مَعَهُمْ فَقَالُوا: يَا رَسُولَ اللهِ! اسْتَعِنْ بِنَا فِي عَمَلِكَ، قَالَ أَبُو مُوسَى: فَاعْتَذَرْتُهُ مِمَّا قَالُوا وَأَخْبَرْتُ أَنِّي لَا أَدْرِي مَا حَاجَتُهُمْ فَصَدَّقَنِي وَعَذَرَنِي فَقَالَ: «إِنَّا لَا نَسْتَعِينُ فِي عَمَلِنَا بِمَنْ سَأَلَنَا».

anyone who asks for that.'" (*Sahîh*)

تخريج: [إسناده صحيح] أخرجه أحمد:٤/٤١٧ عن سليمان بن حرب به، وهو في الكبرٰى، ح:٥٩٣٥، وانظر، ح:٤ من هذا الكتاب * عمر بن علي بن مقدم المقدمي صرح بالسماع أبوعميس هو عتبة بن عبدالله الهذلي المسعودي.

Comments:

The one who covets a post or an office, they would not be able to fulfill their obligatory duties with honesty. They would make their office or post a source of achieving eminence and power. Moreover, they would not receive any help or success from Allâh. Therefore, such people should not be appointed on significant posts. If the government asks for applications, one may send in a request. There is no harm in it, and such persons may be given the post. (For further details, please turn to *Hadîth* 4)

5385. It was narrated from Usaid bin Hudair that a man from among the Ansâr came to the Messenger of Allâh ﷺ and said: "Will you not appoint me as you appointed so-and-so?" He said: "You will encounter selfishness after I am gone, so be patient until you meet me at the cistern (*Al-Hawd*)." (*Sahîh*)

٥٣٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ رَسُولَ اللهِ ﷺ فَقَالَ: أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا، قَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

تخريج: أخرجه مسلم، الإمارة، باب الأمر بالصبر عند ظلم الولاة واستئثارهم، ح:١٨٤٥ من حديث خالد بن الحارث، والبخاري، الفتن، باب قول النبي ﷺ: "سترون بعدي أمورًا تنكرونها"، ح:٧٠٥٧ من حديث شعبة به، وهو في الكبرٰى، ح:٥٩٣٣.

Comments:

1. Every ordinary person, rather than the people who have special skills or qualities, cannot be appointed to a significant post. Posts do not come aplenty. Other people, therefore, should not pour out their jealousies and rebellion. They should show patience. Otherwise, this would create disorder and anarchy.
2. 'You will encounter': Some commentaries explain that it could mean: "You will find that others are given preference over you after me..."

Chapter 5. Prohibition Of Asking For Governorship

(المعجم ٥) - النَّهْيُ عَنْ مَسْأَلَةِ الْإِمَارَةِ (التحفة ٥)

5386. It was narrated that 'Abdur-Rahmân bin Samurah said: "The Messenger of Allâh ﷺ said: 'Do

٥٣٨٦ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يُونُسَ، عَنِ الْحَسَنِ،

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ رَسُولُ اللهِ ﷺ؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا».

not ask for governorship. For if it is given to you because of asking, you will be left to your own devices, but if it is given to you without asking, you will be helped (by Allâh)." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأحكام، باب: من سأل الإمارة وكل إليها، ح:٧١٤٧، ومسلم، الإمارة، باب النهي عن طلب الإمارة والحرص عليها، ح:١٦٥٢/١٣ من حديث يونس بن عبيد به، وهو في الكبرٰى، ح:٥٩٢٩، ٥٩٣٠.

Comments:

1. Acting as a governor or commander under the rule of someone else is a large responsibility; one would be accountable for it. One may even have to undergo punishment in the event of shortfalls and failures. Therefore, one should not invite this potential trouble for oneself. But if some responsibility is bestowed upon someone, or if people are given responsibility, they should accept it in the name of Allâh. In this event, Allâh's succor would accompany them, and people would also cooperate.
2. 'Would be left to your own devices' means neither Allâh's help will accompany you, nor will people cooperate with you. It is obvious that only disgrace will follow, and one would encounter defeat.

٥٣٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ الْمُبَارَكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمَارَةِ وَإِنَّهَا سَتَكُونُ نَدَامَةً وَحَسْرَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَتِ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ».

5387. It was narrated from Abû Hurairah that the Prophet ﷺ said: "You will be keen for governorship but it will be regret and loss on the Day of Resurrection. What a good position it is when they are alive, but how miserable their state when they die (and leave it behind)." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٢١٦، وهو في الكبرٰى، ح:٥٩٢٧.

Comments:

(See No. 4216.)

Chapter 6. Appointing Poets

(المعجم ٦) - اسْتِعْمَالُ الشُّعَرَاءِ (التحفة ٦)

5388. 'Abdullâh bin Az-Zubair narrated that a group from Banu Tamîm came to the Prophet ﷺ. Abû Bakr said: "Appoint Al-Qa'qâ' bin Ma'bad (as commander or governor)," and 'Umar said: "No, (appoint) Al-Aqra' bin Ḥâbis." They argued until they began to raise their voices, then the words were revealed: "O you who believe! Make not (a decision) in advance before Allâh and His Messenger..." until the end of the Verse: "And if they had patience till you could come out to them, it would have been better for them."[1] (*Ṣaḥîḥ*)

٥٣٨٨ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ، قَالَ أَبُو بَكْرٍ: أَمِّرِ الْقَعْقَاعَ بْنَ مَعْبَدٍ، وَقَالَ عُمَرُ: بَلْ أَمِّرِ الْأَقْرَعَ بْنَ حَابِسٍ، فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَنَزَلَتْ فِي ذٰلِكَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ﴾ حَتَّى انْقَضَتِ الْآيَةُ ﴿وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾ [الحجرات: ١-٥]

تخريج: أخرجه البخاري، التفسير، باب: ﴿إن الذين ينادونك من وراء الحجرات ... ﴾ إلخ"، ح: ٤٨٤٧ من حديث حجاج بن محمد به، وهو في الكبرٰى، ح: ٥٩٣٦.

Comments:

1. This narration does not contain a manifest allusion to the theme of this Chapter. In other narrations, however, there is mention of the poetry of Aqra' bin Hâbis that he had recited vainglorious poetic verses before the Messenger of Allâh ﷺ, and Hassân bin Thâbit had given him a versified reply on behalf of the Prophet ﷺ.
2. The Noble Qur'ân and the Prophet's Traditions generally deprecate the poets, because they happen to be habitually accustomed to hyperbolic expressions; rather falsehood, flattery and arrogance. The Divine law considers these characteristics bad. Even otherwise, a ruler ought to be sober and dignified, and the professional poets happen to be bereft of these qualities. What is outwardly understood is that poets should not be given offices of leadership.

Chapter 7. If People Appoint A Man As Judge, And He Passes Judgment Among Them

(المعجم ٧) - إِذَا حَكَّمُوا رَجُلًا فَقَضَى بَيْنَهُمْ (التحفة ٧)

5389. It was narrated from Shuraiḥ bin Hâni' from his father, that

٥٣٨٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ الْمِقْدَامِ بْنِ شُرَيْحٍ - عَنْ شُرَيْحِ بْنِ

[1] *Al-Ḥujurât* 49:1-5.

هَانِيءٍ عَنْ أَبِيهِ: أَنَّهُ لَمَّا وَفَدَ إِلَى رَسُولِ اللهِ ﷺ وَسَمِعَهُمْ وَهُمْ يَكْنُونَ هَانِئًا أَبَا الْحَكَمِ، فَدَعَاهُ رَسُولُ اللهِ ﷺ فَقَالَ لَهُ: «إِنَّ اللهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ فَلِمَ تُكَنَّى أَبَا الْحَكَمِ؟» قَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ فَرَضِيَ كِلَا الْفَرِيقَيْنِ، قَالَ: «مَا أَحْسَنَ مِنْ هٰذَا فَمَا لَكَ مِنَ الْوُلْدِ؟» قَالَ لِي شُرَيْحٌ وَعَبْدُ اللهِ وَمُسْلِمٌ قَالَ: «فَمَنْ أَكْبَرُهُمْ؟» قَالَ: شُرَيْحٌ، قَالَ: «فَأَنْتَ أَبُو شُرَيْحٍ»، فَدَعَا لَهُ وَلِوَلَدِهِ.

when he came to the Messenger of Allâh ﷺ and he heard them calling Hâni' by the nickname of Abû Al-Ḥakam, the Messenger of Allâh ﷺ called him and said to him: "Allâh is Al-Ḥakam (the Judge) and judgment is His. Why are you known as Abû Al-Ḥakam?" He said: "If my people differ concerning something, they come to me, and I pass judgment among them, and both sides accept it." He said: "How good this is. Do you have any children?" He said: "I have Shuraiḥ, and 'Abdullâh, and Muslim." He said: "Who is the eldest of them?'' He said: "Shuraiḥ." He said: "Then you are Abû Shuraih," and he supplicated for him and his son. (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الأدب، باب: في تغيير الاسم القبيح، ح:٤٩٥٥ من حديث يزيد بن المقدام به، وهو في الكبرٰى، ح:٥٩٤٠، وصححه ابن حبان، ح:١٩٥٧، وقواه الحاكم:١/٢٣، والذهبي، وحسنه العراقي في أماليه.

Chapter 8. Prohibition Of Appointing Women For Judgment

(المعجم ٨) - النَّهْيُ عَنِ اسْتِعْمَالِ النِّسَاءِ فِي الْحُكْمِ (التحفة ٨)

٥٣٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: عَصَمَنِي اللهُ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لَمَّا هَلَكَ كِسْرَى قَالَ: «مَنِ اسْتَخْلَفُوا؟» قَالُوا: بِنْتَهُ، قَالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً».

5390. It was narrated that Abû Bakrah said: "Allâh protected me[1] with something that I heard from the Messenger of Allâh ﷺ. When Chosroes died, he said: 'Whom have they appointed as his successor?' They said: 'His daughter.' He said: 'No people will ever prosper who entrust their leadership to a woman.'" (*Ṣaḥîḥ*)

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[1] Allâh protected me: i.e., from joining the "Army of the Camel" which was led by 'Āishah.

تخريج: أخرجه البخاري، المغازي، باب كتاب النبي ﷺ إلى كسرى وقيصر، ح:٤٤٢٥ من حديث الحسن البصري به، وهو في الكبرى، ح:٥٩٣٧.

Comments:

'His daughter': In between, his son Khosrou Parvez also remained the emperor, but for only six months. He was, therefore, not taken into consideration.

Chapter 9. Passing Judgment On The Basis Of A Comparison Or Similarities, And Mentioning The Differences Reported From Al-Walîd Bin Muslim In The *Ḥadith* Of Ibn 'Abbâs

(المعجم ٩) - الْحُكْمُ بِالتَّشْبِيهِ وَالتَّمْثِيلِ وَذِكْرُ الاخْتِلَافِ عَلَى الْوَلِيدِ بْنِ مُسْلِمٍ فِي حَدِيثِ ابْنِ عَبَّاسٍ (التحفة ٩)

5391. It was narrated from Al-Faḍl bin 'Abbâs that he was riding behind the Messenger of Allâh ﷺ on the morning of the Day of Sacrifice, when a woman from Khath'am came to him and said: "O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform *Ḥajj* has come while my father is an old man and cannot ride unless he is tied crossways on a mount; can I perform *Ḥajj* on his behalf?" He said: "Yes, perform *Ḥajj* on his behalf, for if he owed a debt you would pay it off for him." (*Ṣaḥîḥ*)

٥٣٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ عَنِ الْوَلِيدِ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللهِ ﷺ غَدَاةَ النَّحْرِ، فَأَتَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَرْكَبَ إِلَّا مُعْتَرِضًا، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ، حُجِّي عَنْهُ، فَإِنَّهُ لَوْ كَانَ عَلَيْهِ دَيْنٌ قَضَيْتِيهِ».

تخريج: أخرجه البخاري، جزاء الصيد، باب الحج عمن لا يستطيع الثبوت على الراحلة، ح:١٨٥٣، ومسلم، الحج، باب الحج عن العاجز لزمانة وهرم ونحوهما أو للموت، ح:١٣٣٥ من حديث الزهري به، وهو في الكبرى، ح:٥٩٥٠ .

Comments:

1. This incident happened during the Farewell Pilgrimage.
2. 'If he owed a debt': This is an example which Allâh's Messenger ﷺ employed in order to explain the matter.

5392. It was narrated from Sulaimân bin Yasâr that Ibn 'Abbâs told him: "A woman from Khath'am asked the Messenger of Allâh ﷺ a question when Al-Faḍl was riding behind the Messenger of Allâh ﷺ. She said: 'O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform *Ḥajj* has come while my father is an old man, he cannot sit upright in the saddle. Will it suffice if I perform *Ḥajj* on his behalf?" He said: "Yes." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Others reported this *Ḥadîth* from Az-Zuhrî, and they did not mention in it what Al-Walîd bin Muslim mentioned.

٥٣٩٢ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ؛ ح وَأَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللهِ ﷺ وَالْفَضْلُ رَدِيفُ رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يُجْزِىءُ؟ وَقَالَ مَحْمُودٌ: فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ فَقَالَ لَهَا: «نَعَمْ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ، فَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْوَلِيدُ بْنُ مُسْلِمٍ.

تخريج: [صحيح] تقدم، ح:٢٦٣٦، وهو في الكبرٰى، ح:٥٩٥٤ * الوليد هو ابن مسلم، عمر هو ابن عبدالواحد.

5393. It was narrated that 'Abdullâh bin 'Abbâs said: "Al-Faḍl bin 'Abbâs was riding behind the Messenger of Allâh ﷺ when a woman from Khath'am came to ask him a question. Al-Faḍl started looking at her, and she at him, and the Messenger of Allâh ﷺ turned the face of Al-Faḍl the other way. She said: 'O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform *Ḥajj* has come while my father is an old man, and he cannot

٥٣٩٣ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ رَسُولُ اللهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الْآخَرِ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ

sit firmly in the saddle; can I perform *Ḥajj* on his behalf?' He said: 'Yes.' That was during the Farewell Pilgrimage." (***Ṣaḥîḥ***)

عَزَّ وَجَلَّ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ» وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

تخريج: [**صحيح**] تقدم، ح:٢٦٣٦، وهو في الكبرٰى، ح:٥٩٥٥، والموطأ (يحيى):١/ ٣٥٩.

Comments:

(See No. 2636).

5394. It was narrated from Ibn Shihâb that Sulaimân bin Yasâr told him that Ibn 'Abbâs told him that a woman from Khath'am said: "O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform *Ḥajj* has come while my father is an old man, and he cannot sit upright in the saddle. Will it discharge his duty if I perform *Ḥajj* on his behalf?" The Messenger of Allâh ﷺ said to her: "Yes." Al-Faḍl starting turning toward her, for she was a beautiful woman, and the Messenger of Allâh ﷺ turned Al-Faḍl's face to the other side. (***Ṣaḥîḥ***)

٥٣٩٤ - **أَخْبَرَنَا** أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَوِي عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ قَالَ لَهَا رَسُولُ اللهِ ﷺ: «نَعَمْ» فَأَخَذَ الْفَضْلُ يَلْتَفِتُ إِلَيْهَا وَكَانَتِ امْرَأَةً حَسْنَاءَ، وَأَخَذَ رَسُولُ اللهِ ﷺ الْفَضْلَ فَحَوَّلَ وَجْهَهُ مِنَ الشِّقِّ الْآخَرِ.

تخريج: [**صحيح**] تقدم، ح:٢٦٣٦، وهو في الكبرٰى، ح:٥٩٥١.

Comments:

(See No. 2636.)

Chapter 10. Mentioning The Different Reports From Yaḥya Ibn Abî Isḥâq

(المعجم ١٠) - ذِكْرُ الاِخْتِلَافِ عَلَى يَحْيَى ابْنِ أَبِي إِسْحَاقَ فِيهِ (التحفة ٩) - ألف

5395. It was narrated from 'Abdullâh bin 'Abbâs that a man asked the Messenger of Allâh ﷺ:

٥٣٩٥ - **أَخْبَرَنَا** مُجَاهِدُ بْنُ مُوسَى أَنَّ رَجُلًا أَخْبَرَنَا عَنْ هُشَيْمٍ، عَنْ يَحْيَى بْنِ أَبِي

"The (command to perform) *Ḥajj* has come while my father is an old man and cannot sit firmly in the saddle, and if I tie him, I fear that he may die. Can I perform *Ḥajj* on his behalf?" He said: "Do you think that if he owed a debt you would pay it off for him?" He said: "Yes." He said: "Then perform *Ḥajj* on behalf of y our father." (***Ṣaḥîḥ***)

إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ إِنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَهُوَ شَيْخٌ كَبِيرٌ لَا يَثْبُتُ عَلَى رَاحِلَتِهِ، فَإِنْ شَدَدْتُهُ خَشِيتُ أَنْ يَمُوتَ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَفَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ أَكَانَ مُجْزِئًا؟» قَالَ: نَعَمْ، قَالَ: «فَحُجَّ عَنْ أَبِيكَ».

تخريج: [صحيح] تقدم، ح:٢٦٣٦، وهو في الكبرٰى:٥٩٤٧.

5396. It was narrated from Al-Faḍl bin 'Abbâs, that he was riding behind the Messenger of Allâh ﷺ, when a man came and said: "O Messenger of Allâh, my mother is an old woman; if I put her on a mount she cannot sit firmly, and if I tie her, I fear that I may kill her." He said: "Do you think that if your mother owed a debt you would pay it off for her?" He said: "Yes." He said: "Then perform *Ḥajj* on behalf of your mother." (***Ṣaḥîḥ***)

٥٣٩٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي عَجُوزٌ كَبِيرَةٌ إِنْ حَمَلْتُهَا لَمْ تَسْتَمْسِكْ وَإِنْ رَبَطْتُهَا خَشِيتُ أَنْ أَقْتُلَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ»؟ قَالَ: نَعَمْ، قَالَ: «فَحُجَّ عَنْ أُمِّكَ».

تخريج: [صحيح] تقدم، ح:٢٦٤٤، وهو في الكبرٰى، ح:٥٩٤٩.

5397. It was narrated from Sulaimân bin Yasâr, who narrated from Al-Faḍl bin 'Abbâs, who said: "A man came to the Prophet ﷺ and said: 'O Prophet of Allâh, my father is an old man and cannot perform *Ḥajj*.' If I put him on a mount he cannot sit firm. Can I perform *Ḥajj* on his behalf? He said: "Perform *Ḥajj* on behalf of your father." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î)

٥٣٩٧ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى ابْنِ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُهُ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللهِ! إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَإِنْ حَمَلْتُهُ لَمْ يَسْتَمْسِكْ، أَحُجُّ عَنْهُ؟ قَالَ: «حُجَّ عَنْ أَبِيكَ».

said: Sulaimân did not hear from Al-Faḍl bin Al-'Abbâs.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سُلَيْمَانُ لَمْ يَسْمَعْ مِنَ الْفَضْلِ بْنِ الْعَبَّاسِ.

تخريج: [**صحيح**] تقدم، ح: ٢٦٤٤.

5398. It was narrated from Ibn 'Abbâs that a man came to the Prophet ﷺ and said: "My father is an old man, can I perform *Ḥajj* on his behalf?" He said: "Yes. Don't you think that if he owed a debt and you paid it off, that would suffice him?" (***Ṣaḥîḥ***)

٥٣٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ، أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ أَكَانَ يُجْزِىءُ عَنْهُ».

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح: ٥٩٥٣، وللحديث شواهد.

Chapter 11. Ruling According To The Consensus Of The Scholars

(المعجم ١١) - الْحُكْمُ بِاتِّفَاقِ أَهْلِ الْعِلْمِ (التحفة ١٠)

5399. It was narrated that 'Abdur-Raḥmân bin Yazîd said: "The people asked 'Abdullâh too many questions one day, and 'Abdullâh said: 'There was a time when we did not pass so many judgments, but now that time is over. Now Allâh, the Mighty and Sublime, has decreed that we reach a time when, as you see, (we are asked to pass many judgments). Whoever among you is asked to pass a judgment after this day, let him pass judgment according to what is in the Book of Allâh. If he is faced with a matter that is not mentioned in the Book of Allâh, let him pass judgment according to the way His Prophet ﷺ passed judgment. If he is faced with

٥٣٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ - هُوَ ابْنُ عُمَيْرٍ - عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: أَكْثَرُوا عَلَى عَبْدِ اللهِ ذَاتَ يَوْمٍ فَقَالَ عَبْدُ اللَّهِ: إِنَّهُ قَدْ أَتَى عَلَيْنَا زَمَانٌ وَلَسْنَا نَقْضِي وَلَسْنَا هُنَالِكَ، ثُمَّ إِنَّ اللهَ عَزَّ وَجَلَّ قَدَّرَ عَلَيْنَا أَنْ بَلَغْنَا مَا تَرَوْنَ فَمَنْ عَرَضَ لَهُ مِنْكُمْ قَضَاءٌ بَعْدَ الْيَوْمِ فَلْيَقْضِ بِمَا فِي كِتَابِ اللهِ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ فَلْيَقْضِ بِمَا قَضَى بِهِ نَبِيُّهُ ﷺ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ وَلَا قَضَى بِهِ نَبِيُّهُ ﷺ فَلْيَقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ وَلَا قَضَى بِهِ نَبِيُّهُ ﷺ

a matter that is not mentioned in the Book of Allâh and concerning which His Prophet did not pass judgment, then let him pass judgment according to the way the righteous passed judgment. If he is faced with a matter that is not mentioned in the Book of Allâh, and concerning which His Prophet and the righteous did not pass judgment, then let him strive to work it out, and let him not say 'I am afraid, I am afraid.' For what which is lawful is clear and that which is unlawful is clear, and between them are matters which are not as clear. Leave that which makes you doubt for that which does not make you doubt.'" (*Hasan*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This *Hadîth* is very good.

وَلَا قَضَى بِهِ الصَّالِحُونَ فَلْيَجْتَهِدْ رَأْيَهُ، وَلَا يَقُولُ إِنِّي أَخَافُ وَإِنِّي أَخَافُ، فَإِنَّ الْحَلَالَ بَيِّنٌ وَالْحَرَامَ بَيِّنٌ وَبَيْنَ ذٰلِكَ أُمُورٌ مُشْتَبِهَاتٌ، فَدَعْ مَا يُرِيبُكَ إِلَى مَا لَا يُرِيبُكَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ حَدِيثٌ جَيِّدٌ جَيِّدٌ.

تخريج: [حسن] أخرجه الدارمي: ١/ ٦١، ح: ١٧٢، والبيهقي: ١٠/ ١١٥ من حديث الأعمش به، وهو في الكبرى، ح: ٥٩٤٥، وللحديث شواهد عند الطبراني: ٩/ ٢١٠، ح: ٨٩٢١ وغيره.

Comments:

1. The purpose of Imâm An-Nasâ'î in this chapter is to prove the authority of consensus of opinion or *Ijma'*.
2. 'There was a time': Before discord, and when more of the Companions were alive.
3. 'Righteous people': Meaning, the earlier people of righteousness; the *Salaf*.

5400. It was narrated that 'Abdullâh bin Mas'ûd said: "There was a time when we did not pass so many judgments, but now that time is over. Now Allâh, the Mighty and Sublime, has decreed that we reach a time when, as you see, (we are asked to pass many judgments). Whoever among you is asked to pass a judgment after this day, let

٥٤٠٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ حُرَيْثِ بْنِ ظُهَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: أَتَى عَلَيْنَا حِينٌ وَلَسْنَا نَقْضِي وَلَسْنَا هُنَالِكَ، وَإِنَّ اللهَ عَزَّ وَجَلَّ قَدَّرَ أَنْ بَلَغْنَا مَا تَرَوْنَ فَمَنْ عَرَضَ لَهُ قَضَاءٌ بَعْدَ الْيَوْمِ فَلْيَقْضِ

him pass judgment according to what is in the Book of Allâh. If he is faced with a matter that is not mentioned in the Book of Allâh, let him pass judgment according to the way His Prophet ﷺ passed judgment. If he is faced with a matter that is not mentioned in the Book of Allâh, and concerning which His Prophet did not pass judgment, then let him pass judgment according to the way the righteous passed judgment. And let him not say 'I am afraid, I am afraid.' For what which is lawful is clear and that which is unlawful is clear, and between them are matters which are not as clear. Leave that which makes you doubt for that which does not make you doubt." (*Hasan*)

فِيهِ بِمَا فِي كِتَابِ اللهِ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ فَلْيَقْضِ بِمَا قَضَى بِهِ نَبِيُّهُ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ وَلَمْ يَقْضِ بِهِ نَبِيُّهُ ﷺ فَلْيَقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ، وَلَا يَقُولُ أَحَدُكُمْ إِنِّي أَخَافُ وَإِنِّي أَخَافُ، فَإِنَّ الْحَلَالَ بَيِّنٌ وَالْحَرَامَ بَيِّنٌ وَبَيْنَ ذٰلِكَ أُمُورٌ مُشْتَبِهَةٌ فَدَعْ مَا يُرِيبُكَ إِلَى مَا لَا يُرِيبُكَ.

تخريج: [حسن] أخرجه الدارمي: ١/ ٥٩، ح: ١٦٧ عن محمد بن يوسف الفريابي به، وهو في الكبرٰى، ح: ٥٩٤٦ * سفيان هو الثوري، وتابعه شعبة عند الدارمي: ١/ ٦٠، ٦١، ح: ١٧١، والبيهقي إلا أنه قال: أحسبه، أن عبدالله قال: إلخ، حريث مجهول الحال، وتابعه عبدالرحمٰن بن يزيد، انظر الحديث السابق.

Comments:

'That which is lawful is clear' means the lawfulness of certain things is evident and uncontroversial, and certain things are absolutely unlawful. It is easy to make decisions concerning them, while certain things are confusing to many because of their lack of knowledge about them. Precaution is essential in these things.

5401. It was narrated from Shuraih that he wrote to 'Umar, to ask him (a question), and 'Umar wrote back to him telling him: "Judge according to what is in the Book of Allâh. If it is not (mentioned) in the Book of Allâh, then (judge) according to the *Sunnah* of the Messenger of Allâh ﷺ. If it is not (mentioned) in the Book of Allâh

٥٤٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ: أَنَّهُ كَتَبَ إِلَى عُمَرَ يَسْأَلُهُ، فَكَتَبَ إِلَيْهِ أَنِ اقْضِ بِمَا فِي كِتَابِ اللهِ، فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللهِ فَبِسُنَّةِ رَسُولِ اللهِ ﷺ، فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللهِ وَلَا

فِي سُنَّةِ رَسُولِ اللهِ ﷺ فَاقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ، فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللهِ وَلَا فِي سُنَّةِ رَسُولِ اللهِ ﷺ وَلَمْ يَقْضِ بِهِ الصَّالِحُونَ فَإِنْ شِئْتَ فَتَقَدَّمْ وَإِنْ شِئْتَ فَتَأَخَّرْ، وَلَا أَرَى التَّأَخُّرَ إِلَّا خَيْرًا لَكَ وَالسَّلَامُ عَلَيْكُمْ.

or the *Sunnah* of the Messenger of Allâh ﷺ, then pass judgment according to the way the righteous passed judgment. If it is not (mentioned) in the Book of Allâh, or the *Sunnah* of the Messenger of Allâh ﷺ, and the righteous did not pass judgment concerning it, then if you wish, go ahead (and try to work it out by yourself) or if you wish, leave it. And I think that leaving it is better for you. And peace be upon you." (***Ṣaḥîḥ***)

تخريج: [صحيح] أخرجه الدارمي: ١/٥٩، ٦٠، ح: ١٦٩، والبيهقي: ١٠/١١٥ من حديث أبي إسحاق الشيباني به، وهو في الكبرى، ح: ٥٩٤٤ * سفيان هو الثوري.

(المعجم ١٢) - تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾ [المائدة: ٤٤] (التحفة ١١)

Chapter 12. Meaning Of The Verse: "And Whosoever Does Not Judge By What Allâh Has Revealed, Such Are The Disbelievers"[1]

٥٤٠٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ مُلُوكٌ بَعْدَ عِيسَى ابْنِ مَرْيَمَ ﷺ بَدَّلُوا التَّوْرَاةَ وَالْإِنْجِيلَ، وَكَانَ فِيهِمْ مُؤْمِنُونَ يَقْرَأُونَ التَّوْرَاةَ، قِيلَ لِمُلُوكِهِمْ: مَا نَجِدُ شَتْمًا أَشَدَّ مِنْ شَتْمٍ يَشْتُمُونَّا هٰؤُلَاءِ، أَنَّهُمْ يَقْرَأُونَ ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

5402. It was narrated that Ibn 'Abbâs said: "There were kings after 'Îsa bin Mariam who altered the Tawrâh and the Injîl, but there were among them believers who read the Tawrâh. It was said to their kings: 'We have never heard of any slander worse than that of those (believers) who slander us and recite: "And whosoever does not judge by what Allâh has revealed, such are the disbelievers."[2] In these Verses, they are criticizing us for our deeds

[1] *Al-Mâ'idah* 5:44.

[2] *Al-Mâ'idah* 5:44.

when they recite them.' So he called them together and gave them the choice between being put to death, or giving up reading the Tawrâh and Injîl, except for what had been altered. They said: 'Why do you want us to change? Leave us alone.' Some of them said: 'Build us a tower and let us go up there, and give us something to lift up our food and drink so we do not have to mix with you.' Others said: 'Let us go and wander throughout the land, and we will drink as the wild animals drink, and if you capture us in your land, you may kill us.' Others said: 'Build houses for us in the wilderness, and we will dig wells and grow vegetables, and we will not mix with you or pass by you, for there is no one of the tribes among whom we do not have close relatives.' So they did that, and Allâh revealed the words: 'But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance.'[1] Then others said: 'We will worship as so-and-so worshipped, and we will wander as so-and-so wandered, and we will adopt houses (in the wilderness) as so-and-so did.' But they were still following their Shirk with no knowledge of the faith of those

وَهٰؤُلَاءِ الْآيَاتِ مَعَ مَا يَعِيبُونَّا بِهِ فِي أَعْمَالِنَا فِي قِرَاءَتِهِمْ، فَادْعُهُمْ فَلْيَقْرَؤُوا كَمَا نَقْرَأُ وَلْيُؤْمِنُوا كَمَا آمَنَّا، فَدَعَاهُمْ فَجَمَعَهُمْ وَعَرَضَ عَلَيْهِمُ الْقَتْلَ أَوْ يَتْرُكُوا قِرَاءَةَ التَّوْرَاةِ وَالْإِنْجِيلِ إِلَّا مَا بَدَّلُوا مِنْهَا، فَقَالُوا: مَا تُرِيدُونَ إِلَى ذٰلِكَ دَعُونَا، فَقَالَتْ طَائِفَةٌ مِنْهُمْ: ابْنُوا لَنَا أُسْطُوَانَةً ثُمَّ ارْفَعُونَا إِلَيْهَا ثُمَّ أَعْطُونَا شَيْئًا نَرْفَعُ بِهِ طَعَامَنَا وَشَرَابَنَا فَلَا نَرِدُ عَلَيْكُمْ، وَقَالَتْ طَائِفَةٌ مِنْهُمْ: دَعُونَا نَسِيحُ فِي الْأَرْضِ وَنَهِيمُ وَنَشْرَبُ كَمَا يَشْرَبُ الْوَحْشُ فَإِنْ قَدَرْتُمْ عَلَيْنَا فِي أَرْضِكُمْ فَاقْتُلُونَا، وَقَالَتْ طَائِفَةٌ مِنْهُمْ: ابْنُوا لَنَا دُورًا فِي الْفَيَافِي وَنَحْتَفِرُ الْآبَارَ وَنَحْتَرِثُ الْبُقُولَ فَلَا نَرِدُ عَلَيْكُمْ وَلَا نَمُرُّ بِكُمْ وَلَيْسَ أَحَدٌ مِنَ الْقَبَائِلِ إِلَّا وَلَهُ حَمِيمٌ فِيهِمْ، قَالَ: فَفَعَلُوا ذٰلِكَ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾ [الحديد: ٢٧] وَالْآخَرُونَ قَالُوا: نَتَعَبَّدُ كَمَا تَعَبَّدَ فُلَانٌ وَنَسِيحُ كَمَا سَاحَ فُلَانٌ وَنَتَّخِذُ دُورًا كَمَا اتَّخَذَ فُلَانٌ وَهُمْ عَلَى شِرْكِهِمْ لَا عِلْمَ لَهُمْ بِإِيمَانِ الَّذِينَ اقْتَدَوْا بِهِ، فَلَمَّا بَعَثَ اللهُ النَّبِيَّ ﷺ وَلَمْ يَبْقَ مِنْهُمْ إِلَّا قَلِيلٌ انْحَطَّ رَجُلٌ مِنْ صَوْمَعَتِهِ وَجَاءَ سَائِحٌ مِنْ سِيَاحَتِهِ وَصَاحِبُ الدَّيْرِ مِنْ دَيْرِهِ فَآمَنُوا بِهِ وَصَدَّقُوهُ، فَقَالَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا

[1] *Al-Ḥadîd* 57:27.

﴿ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ﴾. أَجْرَيْنِ بِإِيمَانِهِمْ بِعِيسَى وَبِالتَّوْرَاةِ وَالإِنْجِيلِ وَبِإِيمَانِهِمْ بِمُحَمَّدٍ ﷺ وَتَصْدِيقِهِمْ، قَالَ: ﴿وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ﴾. الْقُرْآنَ وَاتِّبَاعَهُمُ النَّبِيَّ ﷺ، قَالَ: ﴿لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَـٰبِ﴾ يَتَشَبَّهُونَ بِكُمْ ﴿أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ﴾ الآية [الحديد:٢٩].

whom they claimed to be following. When Allâh sent the Prophet ﷺ, and there were only a few of them left, a man came down from his cell, and a wanderer came from his travels, and a monk came from his monastery, and they believed in him. And Allâh said: 'O you who believe! Fear Allâh, and believe in His Messenger (Muḥammad), He will give you a double portion of His mercy – meaning, two rewards, because of their having believing in 'Îsa and in the Tawrâh and Injîl, and for having believing in Muḥammad ﷺ; and He will give you a light by which you shall walk (straight), – meaning, the Qur'ân, and their following the Prophet ﷺ; and He said: 'So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh.'"[1] (***Ḍa'īf***)[2]

تخريج: [إسناده ضعيف] أخرجه ابن جرير الطبري في تفسيره:١٣٨/٢٧ عن الحسين بن حريث أبي عمار المروزي به، وهو في الكبرٰى، ح:٥٩٤١ * سفيان هو الثوري، عنعن تقدم، ح:١٠٢٧.

Comments:

1. 'We have never heard... worse', because they call us unbelievers.
2. 'Leave us alone': Even so, some people entered the minarets, and continued with their worship residing there. Some people became monks. They used to roam here and there aimlessly in various townships. Some built houses of worship in remote places, and began to stay there. In short, they gradually lost contact with people. And this is what the evildoers desired. They did not have anyone around to censure them.
3. 'Monasticism': The term *rahbâniyyah* combines the concepts of monastic life with exaggerated asceticism, often amounting to a denial of any value in the life of this world - to the exclusion of married life; mutual transactions, etc.

[1] *Al-Ḥadîd* 57:29.

[2] It was graded *Ṣaḥīḥ* by both Shaikhs Al-Albānī and Muḥammad bin 'Alī Al-Wallawī.

4. Then others said... earlier, people were in reality upon their True Religion. But they adopted these practices in order to safeguard their Religion (Dîn). Later, some irreligious people too began to unwittingly imitate them, who were polytheists and irreligious, apart from being ascetics.

Chapter 13. Judgment Based On What Is Apparent

(المعجم ١٣) - الْحُكْمُ بِالظَّاهِرِ

(التحفة ١٢)

5403. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "You refer your disputes to me, but I am only human, and some of you may be more eloquent in arguing their case than others. If I pass judgment in favor of one of you, against his brother's rights, let him not take it, for it is a piece of fire that I am giving him." (*Sahîh*)

٥٤٠٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُهُ بِهِ قِطْعَةً مِنَ النَّارِ».

تخريج: أخرجه البخاري، الشهادات، باب من أقام البينة بعد اليمين، ح:٢٦٨٠، ومسلم، الأقضية، باب بيان أن حكم الحاكم لا يغير الباطن، ح:١٧١٣ من حديث هشام به، وهو في الكبرٰى، ح:٥٩٥٦ * يحيى هو القطان.

Comments:

1. 'I am a human': Meaning, Allāh does not reveal to him about what you want, but what he wills when people request a judgment from him ﷺ on personal disputes, he judges based upon what was already revealed, and after testimony and proof, while that testimony or proof may be corrupt, and that is beyond his ﷺ control and understanding of the evidences. "I am not the knower of the unseen that I may reach the root of reality. I return verdicts based on mere evident arguments or proofs."
2. 'He should not take it': So to speak, if a person, with the help of his glib tongue or false evidence, succeeds in getting the decision of the *Qâdi* or judge in his favor, that does not make him a legitimate master of that right.

Chapter 14. Ruling Of A Judge Based On His Knowledge

(المعجم ١٤) - حُكْمُ الحَاكِمِ بِعِلْمِهِ (التحفة ١٣)

5404. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "There were two women who had two children, and the wolf came and took away the son of one of them. She said to her companion: 'It took away your son.' The other one said: 'No, it took away your son.' They referred the matter to Dâwûd, peace be upon him, for judgment (about the remaining child) and he ruled in favor of the older one. Then they went out to Sulaimân bin Dâwûd and told him (about that). He said: 'Give me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Do not do that, may Allâh have mercy on you; he is her son.' So he ruled that (the child) belonged to the younger woman." Abū Hurairah said: "By Allāh! I never heard '*Sikkīn*' used until that day. We would only say: '*Mudyah*.'" (*Saḥîḥ*)

٥٤٠٤ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارِ بْنِ رَاشِدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ بِهِ عَبْدُ الرَّحْمٰنِ الأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: وَقَالَ: «بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ هٰذِهِ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكِ وَقَالَتِ الأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكِ فَتَحَاكَمَتَا إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا إِلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا، فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ يَرْحَمُكَ اللهُ هُوَ ابْنُهَا، فَقَضَى بِهِ لِلصُّغْرَى». قَالَ أَبُو هُرَيْرَةَ: وَاللّٰهِ! مَا سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلَّا يَوْمَئِذٍ مَا كُنَّا نَقُولُ إِلَّا الْمُدْيَةَ.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: "ووهبنا لداود سليمان ... إلخ"، ح: ٣٤٢٧ من حديث شعيب بن أبي حمزة به، وهو في الكبرٰى، ح: ٥٩٦٠.

Comments:

1. This is an astonishing incident that a dispute arises over a child; while children have identity of their own. Even if no one is found who could help identify it.
2. 'In favor of the elder one': There are no details to clarify why that was the case.
3. Since she would give him up just so he could live, while silent; it was clear that she was his mother.
4. '*Sikkin*': In the Arabic language, a knife is called *Sikkin* as well as *Al-Mudyah*. It might perhaps have been called *Al-Mudyah* in the province of Abû Hurairah.

Chapter 15. The Judge Is Allowed To Speak Of Something That He Will Not Actually Do In Order To Establish The Truth

(المعجم ١٥) - السَّعَةُ لِلْحَاكِمِ فِي أَنْ يَقُولَ لِلشَّيْءِ الَّذِي لَا يَفْعَلُهُ افْعَلْ لِيَسْتَبِينَ الْحَقُّ (التحفة ١٤)

5405. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Two women went out with two children of theirs, and the wolf attacked one of them and took her child. The next day they referred their dispute over the remaining child to Dâwûd, peace be upon him, and he ruled that (the child) belonged to the older woman. Then they passed by Sulaimân and he said: 'What is your story?' So they told him. He said: 'Bring me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Will you cut him in half?' He said: 'Yes.' She said: 'Do not do that; I will give my share of him to her.' He said: 'He is your child, and he ruled that he belonged to her.'" (*Sahîh*)

٥٤٠٥ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «خَرَجَتِ امْرَأَتَانِ مَعَهُمَا صَبِيَّانِ لَهُمَا فَعَدَا الذِّئْبُ عَلَى إِحْدَاهُمَا فَأَخَذَ وَلَدَهَا، فَأَصْبَحَتَا تَخْتَصِمَانِ فِي الصَّبِيِّ الْبَاقِي إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ، فَقَضَى بِهِ لِلْكُبْرَى مِنْهُمَا فَمَرَّتَا عَلَى سُلَيْمَانَ فَقَالَ: كَيْفَ أَمْرُكُمَا فَقَصَّتَا عَلَيْهِ، فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّ الْغُلَامَ بَيْنَهُمَا قَالَتِ الصُّغْرَى: أَتَشُقُّهُ؟ قَالَ: نَعَمْ، فَقَالَتْ: لَا تَفْعَلْ حَظِّي مِنْهُ لَهَا، قَالَ: هُوَ ابْنُكِ فَقَضَى بِهِ لَهَا».

تخريج: أخرجه مسلم، الأقضية، باب اختلاف المجتهدين، ح:١٧٢٠ من حديث محمد بن عجلان به، وهو في الكبرٰى، ح:٥٩٥٨.

Chapter 16. The Judge Undoing A Ruling Passed By Someone Else Of His Caliber Or Greater Than Him

(المعجم ١٦) - نَقْضُ الْحَاكِمِ مَا يَحْكُمُ بِهِ غَيْرُهُ مِمَّنْ هُوَ مِثْلُهُ أَوْ أَجَلُّ مِنْهُ (التحفة ١٥)

5406. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Two women went out with their two children, and the wolf took one of the children from them. They

٥٤٠٦ - أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:

referred their dispute to Prophet Dâwûd, peace be upon him, and he ruled that (the remaining child) belonged to the older woman. Then they passed by Sulaimân, peace be upon him, and he said: 'How did he judge between you?' She said: 'He ruled that (the child) belongs to the older woman.' Sulaimân said: 'Cut him in half, and give half to one and half to the other.' The older woman said: 'Yes, cut him in half.' The younger woman said: 'Do not cut him, he is her child.' So he ruled that the child belonged to the woman who refused to let him be cut." (*Ṣaḥîḥ*)

«خَرَجَتِ امْرَأَتَانِ مَعَهُمَا وَلَدَاهُمَا فَأَخَذَ الذِّئْبُ مِنْهُما أَحَدَهُمَا فَاخْتَصَمَتَا فِي الْوَلَدِ إِلَى دَاوُدَ النَّبِيِّ ﷺ فَقَضَى بِهِ لِلْكُبْرَى مِنْهُمَا، فَمَرَّتَا عَلَى سُلَيْمَانَ عَلَيْهِ السَّلَامُ فَقَالَ: كَيْفَ قَضَى بَيْنَكُمَا؟ قَالَتْ: قَضَى بِهِ لِلْكُبْرَى، قَالَ سُلَيْمَانُ: أَقْطَعُهُ بِنِصْفَيْنِ لِهٰذِهِ نِصْفٌ وَلِهٰذِهِ نِصْفٌ، قَالَتِ الْكُبْرَى: نَعَم اقْطَعُوهُ، فَقَالَتِ الصُّغْرَى: لَا تَقْطَعْهُ، هُوَ وَلَدُهَا، فَقَضَى بِهِ لِلَّتِي أَبَتْ أَنْ يَقْطَعَهُ».

تخريج: [صحيح] تقدم، ح:٥٤٠٤، وهو في الكبرٰى، ح:٥٩٥٩.

Chapter 17. Refuting A Judge If He Passes An Incorrect Judgment

(المعجم ١٧) - بَابُ الرَّدِّ عَلَى الْحَاكِمِ إِذَا قَضَى بِغَيْرِ الْحَقِّ (التحفة ١٦)

5407. It was narrated from Sâlim that his father said: "The Prophet ﷺ sent Khâlid bin Al-Walîd to Banu Jadhîmah. He called them to Islam but they could not say *Aslamna* (we submitted, i.e., became Muslim) so they started to say *Ṣaba'na* (we changed our religion). Khâlid starting killing and taking prisoners, and he gave a prisoner to each man. The next day Khâlid bin Al-Walîd issued orders that each man among us kill his prisoner." Ibn 'Umar said: "I said: 'By Allâh, I will not kill my prisoner, and no one (among my

٥٤٠٧ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا بِشْرُ ابْنُ السَّرِيِّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا، فَجَعَلُوا يَقُولُونَ: صَبَأْنَا وَجَعَلَ خَالِدٌ قَتْلًا وَأَسْرًا قَالَ: فَدَفَعَ إِلَى كُلِّ

companions) will kill his prisoner.' We came to the Prophet ﷺ, and he was told of what Khâlid had done. The Prophet ﷺ said: 'I disavow what Khâlid has done,' twice." (*Sahîh*)

رَجُلٍ أَسِيرَهُ حَتَّى إِذَا أَصْبَحَ يَوْمُنَا أَمَرَ خَالِدُ ابْنُ الْوَلِيدِ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ، فَقَالَ ابْنُ عُمَرَ: فَقُلْتُ: وَاللَّهِ! لَا أَقْتُلُ أَسِيرِي وَلَا يَقْتُلُ أَحَدٌ وَقَالَ بِشْرٌ: مِنْ أَصْحَابِي أَسِيرَهُ قَالَ: فَقَدِمْنَا عَلَى النَّبِيِّ ﷺ فَذُكِرَ لَهُ صَنِيعُ خَالِدٍ، فَقَالَ النَّبِيُّ ﷺ وَرَفَعَ يَدَيْهِ: «اللَّهُمَّ! إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ» قَالَ زَكَرِيَّا فِي حَدِيثِهِ فَذُكِرَ، وَفِي حَدِيثِ بِشْرٍ: فَقَالَ: «اللَّهُمَّ! إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ» مَرَّتَيْنِ.

تخريج: أخرجه البخاري، المغازي، باب بعث النبي ﷺ خالد بن الوليد إلى بني جذيمة، ح:٤٣٣٩ من حديث ابن المبارك، ح:٧١٨٩ من حديث عبدالرزاق من حديث معمر بن راشد به.

Comments:

1. The disbelievers used to nickname Muslims *Sâbi*, the one who emerges from his religion. They used to consider them irreligious. The expression *Sabâna* is derived from it. The motive of Bani Jadhimah was, 'We have emerged from our ancestral religion, and have embraced Islam'. But they employed the expression which the disbelievers sacrosanctly employed against Muslims. This misled Khalid bin Al-Walid ﷺ. He thought they were still adhering to their disbelief, and were satirizing the Muslims. It was, however, not the case. Khalid ﷺ took disciplinary measures. Since it was his deducible error, Allâh's Messenger ﷺ merely absolved himself, and did not punish him.
2. The author's argumentation is upon the course of action adopted by Ibn 'Umar ﷺ and his Companions that they did not accept the order of the one in command. In this case, Ibn 'Umar, the narrator himself, was sure that they intended that they accapt Islam. The *Hadīth*, recorded by *Muslim* 4765, *Al-Bukhārī* 7257, and others, supports Ibn 'Umar's behavior: "There is no obedience in disobedience." And Allâh's Messenger ﷺ also supported them.

Chapter 18. Mentioning What The Judge Should Avoid

(المعجم ١٨) - **ذِكْرُ مَا يَنْبَغِي لِلْحَاكِمِ أَنْ يَجْتَنِبَهُ** (التحفة ١٧)

5408. It was narrated that 'Abdur-Rahmân bin Abî Bakrah said: "My father wrote to 'Ubaidullâh bin Abî Bakrah – who was the judge of

٥٤٠٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ قَالَ: كَتَبَ أَبِي وَكَتَبْتُ

Sijistân – saying: 'Do not pass judgment between two people when you are angry, for I heard the Messenger of Allâh ﷺ say: No one should pass judgment between two people when he is angry.'" (*Ṣaḥîḥ*)

لَهُ إِلَى عُبَيْدِ اللهِ بْنِ أَبِي بَكْرَةَ - وَهُوَ قَاضِي سِجِسْتَانَ - أَنْ لَا تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَحْكُمُ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ».

تخريج: أخرجه مسلم، الأقضية، باب كراهة قضاء القاضي وهو غضبان، ح:١٧١٧ عن قتيبة، والبخاري، الأحكام، باب: هل يقضي القاضي أو يفتي وهو غضبان؟، ح:٧١٥٨ من حديث عبدالملك بن عمير به.

Comments:

This anger means violent anger, which momentarily halts or blunts man's ability to think and comprehend, and there remains the danger of making the wrong decision, although slight anger, with which one is filled upon hearing the crime of a criminal, is not blameworthy in the process of one's arriving at a judgment. Apart from anger, anything that creates an impact upon one's ability of thinking and comprehending it falls under the ruling of rage, for instance, hunger, thirst, distress, sickness, etc. It is better to record the verdict in a separate sitting session, so that momentary emotions do not cast any impact on the verdict.

Chapter 19. Concession Allowing A Trustworthy Judge To Pass Judgment When He Is Angry

(المعجم ١٩) - الرُّخْصَةُ لِلْحَاكِمِ الأَمِينِ أَنْ يَحْكُمَ وَهُوَ غَضْبَانُ (التحفة ١٨)

5409. It was narrated from Az-Zubair bin Al-'Awwâm that he disputed with a man among *Anṣâr* who had been present at Badr with the Messenger of Allâh ﷺ, concerning a stream in Al-Ḥarrah[1] from which they both used to water their date palm trees. The *Anṣârî* said: "Let the water flow." But he (Az-Zubair) refused. The Messenger of Allâh ﷺ said: "Irrigate (your land), O Zubair! Then let the water flow to your neighbor." The *Anṣârî* became

٥٤٠٩ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ وَاللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ: أَنَّهُ خَاصَمَ رَجُلًا مِنَ الْأَنْصَارِ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ فِي شِرَاجِ الْحَرَّةِ كَانَا يَسْقِيَانِ بِهِ كِلَاهُمَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ عَلَيْهِ فَأَبَى عَلَيْهِ، فَقَالَ رَسُولُ اللهِ

[1] The lava fields in and around Al-Madînah.

angry and said, "O Messenger of Allâh, is it because he is your cousin?" The face of the Messenger of Allâh ﷺ changed color (because of anger) and he said: "O Zubair! Irrigate (your land) then block the water, until it flows back to the walls." So the Messenger of Allâh ﷺ allowed Az-Zubair to take his rights in full, although before that he had suggested to Az-Zubair a middle way that benefited both him and the *Anṣârî*. But when the *Anṣârî* made the Messenger of Allâh ﷺ angry, he gave Az-Zubair his rights in full, as stated clearly in his ruling. Az-Zubair said: "I think that this Verse was revealed *concerning this matter*: 'But no, by your Lord, they can have no faith, until they make you (O Muḥammad) judge in all disputes between them.'"[1] (*Ṣaḥîḥ*)

ﷺ: «اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ وَقَالَ: يَا رَسُولَ اللهِ! أَنْ كَانَ ابْنَ عَمَّتِكَ، فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» فَاسْتَوْفَى رَسُولُ اللهِ ﷺ لِلزُّبَيْرِ حَقَّهُ، وَكَانَ رَسُولُ اللهِ ﷺ قَبْلَ ذٰلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيٍ فِيهِ السَّعَةُ لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ رَسُولَ اللهِ ﷺ الْأَنْصَارِيُّ اسْتَوْفَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ قَالَ الزُّبَيْرُ: لَا أَحْسَبُ هٰذِهِ الْآيَةَ أُنْزِلَتْ إِلَّا فِي ذٰلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [النساء: ٦٥] وَأَحَدُهُمَا يَزِيدُ عَلَى صَاحِبِهِ فِي الْقِصَّةِ.

تخريج: أخرجه البخاري، المساقاة، باب سكر الأنهار، ح:٢٣٥٩، ٢٣٦٠، ومسلم، الفضائل، باب وجوب اتباعه ﷺ، ح:١٢٩/٢٣٥٧ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٥٩٦٣.

Comments:

The purpose of the chapter is clear; the author intends to say that this narration may be proof that the prohibition of a judge issuing a verdict while angry may be only a prohibition of dislike. Or, there is an exception for those who are known to be trusted. This is the more obvious, since he said: 'A trustworthy judge' using the word '*Al-Amīn*' clearly makes analogy between a trusted judge and Allāh's Messenger ﷺ while other scholars will consider the prohibition of passing judgment while angry to be general, and this proof deals only with specifics that are specific to Allāh's Messenger ﷺ.

[1] *An-Nisâ'* 4:65.

Chapter 20. The Judge Passing Judgment In His House

(المعجم ٢٠) - حُكْمُ الحَاكِمِ فِي دَارِهِ (التحفة ١٩)

5410. It was narrated from 'Abdullâh bin Ka'b, from his father, that he asked Ibn Abî Ḥadrad to pay off a debt that he owed him. Their voices grew so loud that the Messenger of Allâh ﷺ heard them when he was inside his house. He came out to them, drew back the curtain of his room and called out: "O Ka'b!" He said: "Here I am, O Messenger of Allâh." He said: "Drop his debt to half." He said: "I will do that." He said (to the debtor): "Go and pay it off." (*Ṣaḥîḥ*)

٥٤١٠ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ: أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ عَلَيْهِ فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا فَكَشَفَ سِتْرَ حُجْرَتِهِ فَنَادَى: «يَا كَعْبُ»! قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ! قَالَ: «ضَعْ مِنْ دَيْنِكَ هٰذَا، وَأَوْمَأَ إِلَى الشَّطْرِ» قَالَ: قَدْ فَعَلْتُ، قَالَ: «قُمْ فَاقْضِهِ».

تخريج: أخرجه البخاري، الصلوة، باب التقاضي والملازمة في المسجد، ح:٤٥٧ وغيره، ومسلم، المساقاة، باب استحباب الوضع من الدين، ح:٢١/١٥٥٨ من حديث عثمان بن عمر به، وهو في الكبرٰى، ح:٥٩٦٥.

Comments:

The purpose of the chapter is that it is not necessary that the verdict could be passed in judicial courtrooms only. But if need arises, the judgment could be passed at home, mosque, marketplace, or wherever occasion arises, although the above-quoted incident is of conciliation, rather than of judgment.

Chapter 21. Seeking Help Against Another Person

(المعجم ٢١) - الاسْتِعْدَاءُ (التحفة ٢٠)

5411. It was narrated that 'Abbâd bin Shuraḥbîl said: "I came to Al-Madînah with my paternal uncles and entered one of its gardens, where I rubbed an ear of grain (to take some grains). The owner of the garden came, took my cloak and hit me. I came to the Messenger of Allâh ﷺ and sought his help against him. He sent for

٥٤١١ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ عَبْدِ اللهِ بْنِ رَزِينٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ عَبَّادِ بْنِ شُرَحْبِيلَ قَالَ: قَدِمْتُ مَعَ عُمُومَتِي الْمَدِينَةَ فَدَخَلْتُ حَائِطًا مِنْ حِيطَانِهَا فَفَرَكْتُ مِنْ سُنْبُلِهِ، فَجَاءَ صَاحِبُ الْحَائِطِ فَأَخَذَ كِسَائِي وَضَرَبَنِي،

the man and they brought him. He said: 'What made you do that?' He said: 'O Messenger of Allâh, he entered my garden and took one of the ears of grain and rubbed it.' The Messenger of Allâh ﷺ said: 'You did not teach him if he was ignorant, nor feed him if he was hungry. Give him back his cloak.' And the Messenger of Allâh ﷺ ordered me with a *Wasq* or half a *Wasq*." (*Ṣaḥîḥ*)

فَأَتَيْتُ رَسُولَ اللهِ ﷺ أَسْتَعْدِي عَلَيْهِ، فَأَرْسَلَ إِلَى الرَّجُلِ فَجَاؤُوا بِهِ فَقَالَ: «مَا حَمَلَكَ عَلَى هٰذَا؟» فَقَالَ: يَا رَسُولَ اللهِ! إِنَّهُ دَخَلَ حَائِطِي فَأَخَذَ مِنْ سُنْبُلِهِ فَفَرَكَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا وَلَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا، ارْدُدْ عَلَيْهِ كِسَاءَهُ» وَأَمَرَنِي رَسُولُ اللهِ ﷺ بِوَسْقٍ أَوْ نِصْفِ وَسْقٍ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، وابن ماجه، التجارات، باب من مر على ماشية قوم أو حائط، هل يصيب منه؟، ح:٢٢٩٨ من حديث أبي بشر به، وصححه الحاكم:٤/١٣٣، ووافقه الذهبي

Comments:

1. The objective of the chapter is that seeking another's help to solve disputes is allowed.
2. 'Was ignorant': What is meant is that he was ignorant, a stranger and hungry. You could have explained to him lovingly. 'Look! My brother, instead of plucking it out, you should have taken permission of the owner.' Then you should have given him something to eat, so that he could have satisfied his need. Instead, you took something from this poor stranger, and thrashed him.
3. From this, we learn the danger of punishments when there is no education.
4. To take a bite or two, or drink from an orchard, is not a crime upon which the prescribed legal punishment could be passed. This topic preceded.

Chapter 22. Sparing Women The Need To Attend The Ruling

(المعجم ٢٢) - **صَوْنُ النِّسَاءِ عَنْ مَجْلِسِ الْحُكْمِ** (التحفة ٢١)

5412. It was narrated from Abû Hurairah and Zaid bin Khâlid Al-Juhanî that two men referred a dispute to the Messenger of Allâh ﷺ. One of them said: "O Messenger of Allâh, pass judgment between us according to the Book of Allâh." The other, who was wiser, said: "Yes, O Messenger of Allâh, and allow me to speak." He said: "My son was a laborer serving

٥٤١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا أَخْبَرَاهُ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللهِ ﷺ فَقَالَ أَحَدُهُمَا: اقْضِ بَيْنَنَا بِكِتَابِ اللهِ، وَقَالَ الْآخَرُ وَهُوَ أَفْقَهُهُمَا: أَجَلْ يَا

رَسُولَ اللهِ! وَائْذَنْ لِي فِي أَنْ أَتَكَلَّمَ قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هٰذَا فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَافْتَدَيْتُ بِمِائَةِ شَاةٍ وَبِجَارِيَةٍ لِي، ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّمَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرَدٌّ إِلَيْكَ» وَجَلَدَ ابْنَهُ مِائَةَ جَلْدَةٍ وَغَرَّبَهُ عَامًا وَأَمَرَ أُنَيْسًا أَنْ يَأْتِيَ امْرَأَةَ الْآخَرِ: فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا، فَاعْتَرَفَتْ فَرَجَمَهَا.

this man, and he committed *Zinâ* with his wife. They told me that my son was to be stoned to death, but I ransomed him with one hundred sheep and a slave girl of mine. Then I asked the people of knowledge, who told me that my son was to be given one hundred lashes and exiled for a year, and that his (the man's) wife was to be stoned to death." The Messenger of Allâh ﷺ said: "By the One in Whose hand is my soul, I will pass judgment between you according to the Book of Allâh. As for your sheep and your slave girl, take them back." Then he gave his son one hundred lashes, and exiled him for one year, and he ordered Unais to go to the wife of the other man and if she confessed, to stone her to death. She did confess, so he stoned her to death. (*Saḥîḥ*)

تخريج: أخرجه البخاري، الأيمان والنذور، باب: كيف كانت يمين النبي ﷺ؟، ح:٦٦٣٣، ٦٦٣٤ من حديث مالك، ومسلم، الحدود، باب من اعترف على نفسه بالزنا، ح:١٦٩٧ من حديث ابن شهاب الزهري به، وهو في الموطأ(يحيى): ٢/ ٨٢٢ .

Comments:

1. 'I ransomed him (I gave one hundred goats and a slave girl as ransom or appeasement)': He thought adultery with someone's wife is the infringement of her husband's right. He should, therefore, be appeased. On the contrary, it is the violation of the commandment of the Divine law, which is connected with the society. Hence, this crime would not be pardoned due to the husband forgiving it; rather, after being taken to the court, prescribed legal punishment shall assuredly be given.
2. 'He was given one hundred lashes', because he had confessed to it. The crime had been proved.
3. 'Go to the man's wife': The chapter's argumentation is founded upon these words, that instead of summoning the woman to the judiciary, Allâh's Messenger ﷺ sent his official to her house. If, however, investigations are not completed at home, women may be summoned to the court of law, although, it is better that the investigations are completed at homes in the case of women.

5413. It was narrated that Abû Hurairah, Zaid bin Khâlid and Shibl said: "We were with the Prophet ﷺ when a man stood up and said: 'I adjure you, by Allâh, pass judgment between us according to the Book of Allâh.' His opponent, who was wiser than him, stood up and said: 'He is right, pass judgment between us according to the Book of Allâh.' He said: 'Speak.' He said: 'My son was a laborer serving this man, and he committed *Zinâ* with his wife. I ransomed him with one hundred sheep and a servant.' It is as if he was told that his son was to be stoned to death but he ransomed him from that. 'Then I asked some knowledgeable men and they told me that my son was to be given one hundred lashes and exiled for a year.' The Messenger of Allâh ﷺ said to him: 'By the One is Whose hand is my soul, I will pass judgment between you according to the Book of Allâh, the Mighty and Sublime. As for the one hundred sheep and the servant, take them back, and your son is to be given on hundred lashes and exiled for a year. O Unais, go tomorrow to the wife of this man and if she confesses, then stone her to death.' She did confess, so he stoned her to death." (*Ṣaḥîḥ*)

٥٤١٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلٍ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَنْشُدُكَ بِاللَّهِ إِلَّا مَا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللهِ، فَقَامَ خَصْمُهُ وَكَانَ أَفْقَهُ مِنْهُ فَقَالَ: صَدَقَ، اقْضِ بَيْنَنَا بِكِتَابِ اللهِ قَالَ: «قُلْ». قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هٰذَا فَزَنَى بِامْرَأَتِهِ فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ وَكَأَنَّهُ أُخْبِرَ أَنَّه عَلَى ابْنِهِ الرَّجْمُ فَافْتَدَى مِنْهُ ثُمَّ سَأَلْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ عَزَّ وَجَلَّ: أَمَّا الْمِائَةُ شَاةٍ وَالْخَادِمُ، فَرَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، اغْدُ يَا أُنَيْسُ! عَلَى امْرَأَةِ هٰذَا فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا». فَغَدَا عَلَيْهَا فَاعْتَرَفَتْ فَرَجَمَهَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٩٦٨،٥٩٧٠.

Comments:

By *Kitâbillah* or 'the Book of Allâh', the Divine law of Allâh, Most High, is meant, whether it is described in the Qur'ân, or the Prophet's ﷺ *Sunnah*.

Chapter 23. The Judge Turning Toward One Who Tells Him That He Has Committed *Zinâ*

(المعجم ٢٣) - تَوجِيهُ الحَاكِمِ إِلَى مَنْ أُخْبِرَ أَنَّهُ زَنَى (التحفة ٢٢)

5414. It was narrated from Abû Umâmah bin Sahl bin Ḥunaif that a woman who had committed *Zinâ* was brought to the Prophet ﷺ. He said: "With whom?" She said:[1] "With the paralyzed man who lives in the garden of Sa'd." He was brought and placed before (the Prophet ﷺ) and he confessed. The Messenger of Allâh ﷺ called for a bunch of palm leaves and hit him. He took pity on him because of his disability and was lenient with him. (*Ṣaḥîḥ*)

٥٤١٤ - أَخْبَرَنَا الْحَسَنُ بْنُ أَحْمَدَ الْكَرْمَانِيُّ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِامْرَأَةٍ قَدْ زَنَتْ فَقَالَ: «مِمَّنْ؟» قَالَ: مِنَ الْمُقْعَدِ الَّذِي فِي حَائِطِ سَعْدٍ، فَأَرْسَلَ إِلَيْهِ فَأُتِيَ بِهِ مَحْمُولًا فَوُضِعَ بَيْنَ يَدَيْهِ فَاعْتَرَفَ، فَدَعَا رَسُولُ اللهِ ﷺ بِإِثْكَالٍ فَضَرَبَهُ وَرَحِمَهُ لِزَمَانَتِهِ وَخَفَّفَ عَنْهُ.

تخريج: [إسناده صحيح] يحيى بن سعيد الأنصاري سمعه من أبي أمامة (تحفة الأشراف: ١/٦٨)، وتابعه أبوحازم وأبوالزناد وغيرهما، وأبو أمامة سمعه من رجل من أصحاب النبي ﷺ (أبو داود، ح: ٤٤٧٢)، وهو سعيد بن سعد بن عبادة (ابن ماجه، ح: ٢٥٧٤).

Comments:

'Took pity on him': He was not married. Lashes were incumbent for him, because there was the risk of his dying. He was, therefore, whipped with a date palm stalk with its leaves, so as not to cause too much harm to him.

Chapter 24. The Judge Going To His People To Reconcile Between Them

(المعجم ٢٤) - مَصِيرُ الحَاكِمِ إِلَى رَعِيَّتِهِ لِلصُّلْحِ بَيْنَهُمْ (التحفة ٢٣)

5415. Sahl bin Sa'd Al-Sâ'idî said: "Words were exchanged between two clans of the *Anṣâr*, to the point that they began to throw rocks at one another. The Prophet ﷺ went

٥٤١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: وَقَعَ

[1] In the body text of the main manuscript used, it says: "He said," while in the margin is the note: "She said" and it is obviously what is correct. Similarly, it has been published by others like that, saying "She said" instead of "He said." Take note that our printed edition says: "He said."

to reconcile between them. The time for prayer came, so Bilâl called *Adhân* and waited for the Messenger of Allâh ﷺ, but he was delayed. He said the *Iqâmah* and Abû Bakr, may Allâh be pleased with him, went forward (to lead the prayer). Then the Prophet ﷺ came while Abû Bakr was leading the people in prayer, and when the people saw him they clapped. Abû Bakr would not turn around when he was praying, but when he heard them clapping, he turned around and saw the Messenger of Allâh ﷺ. He wanted to step back but (the Prophet ﷺ) gestured to him to stay where he was. Abû Bakr, may Allâh be pleased with him, raised his hands, then he moved backward and the Messenger of Allâh ﷺ came forward and led (the rest of) the prayer. When the Messenger of Allâh ﷺ finished praying, he said: 'What prevented you from staying where you were?' He said: 'I would not like Allâh to see the son of Abû Quḥâfah standing in front of His Prophet. Then he (the Prophet ﷺ) turned to the people and said: 'If you noticed something while you were praying, why did you clap? That is for women. Whoever notices something while he is praying, let him say: "*Subḥân Allâh.*" (**Ṣaḥîḥ**)

بَيْنَ حَيَّيْنِ مِنَ الْأَنْصَارِ كَلَامٌ حَتَّى تَرَامَوْا بِالْحِجَارَةِ فَذَهَبَ النَّبِيُّ ﷺ لِيُصْلِحَ بَيْنَهُمْ فَحَضَرَتِ الصَّلَاةُ، فَأَذَّنَ بِلَالٌ وَانْتُظِرَ رَسُولُ اللهِ ﷺ فَاحْتُبِسَ، فَأَقَامَ الصَّلَاةَ وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَجَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ فَلَمَّا رَآهُ النَّاسُ صَفَّحُوا وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا سَمِعَ تَصْفِيحَهُمُ الْتَفَتَ فَإِذَا هُوَ بِرَسُولِ اللهِ ﷺ أَرَادَ أَنْ يَتَأَخَّرَ فَأَشَارَ إِلَيْهِ أَنِ اثْبُتْ فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ - يَعْنِي يَدَيْهِ - ثُمَّ نَكَصَ الْقَهْقَرَى وَتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى، فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ الصَّلَاةَ قَالَ: «مَا مَنَعَكَ أَنْ تَثْبُتَ»؟ قَالَ: مَا كَانَ اللهُ لِيَرَى ابْنَ أَبِي قُحَافَةَ بَيْنَ يَدَيْ نَبِيِّهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا لَكُمْ إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ صَفَّحْتُمْ! إِنَّ ذٰلِكَ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللّهِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٥/ ٣٣٠، والحميدي، ح:٩٣٣ عن سفيان بن عيينة به، وهو متفق عليه من حديث أبي حازم كما تقدم، ح:٧٨٥ وغيره، وهو في الكبرٰى، ح:٥٩٦٧ .

Comments:

The purpose of the chapter is that the ruler should not keep waiting that the people will approach him after fighting among themselves; then he would pass the judgment. He should attempt to see that fighting does not take place at all. People should be made to reach a compromise. Other relevant themes of this narration have been discussed previously.

Chapter 25. The Judge Advising Disputing Parties To Reconcile

(المعجم ٢٥) - إِشَارَةُ الحَاكِمِ عَلَى الخَصْمِ بِالصُّلْحِ (التحفة ٢٤)

5416. It was narrated from Ka'b bin Mâlik that he owed a debt by 'Abdullâh bin Abî Hadrad Al-Aslamî. He met him, and asked him to pay it off. They exchanged words until their voices became loud. The Messenger of Allâh ﷺ passed by them and said: "O Ka'b!" and he gestured with his hand to say half. So he took half of what was owed and let him off the other half. (*Sahîh*)

٥٤١٦ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ جَعْفَرِ ابْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ الْأَنْصَارِيِّ، عَنْ كَعْبِ بْنِ مَالِكٍ: أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللهِ بْنِ أَبِي حَدْرَدٍ الْأَسْلَمِيِّ - يَعْنِي دَيْنًا - فَلَقِيَهُ فَلَزِمَهُ فَتَكَلَّمَا حَتَّى ارْتَفَعَتِ الْأَصْوَاتُ، فَمَرَّ بِهِمَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا كَعْبُ! فَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ: النِّصْفَ، فَأَخَذَ نِصْفًا مِمَّا عَلَيْهِ وَتَرَكَ نِصْفًا».

تخريج: [صحيح] تقدم، ح: ٥٤١٠، وهو في الكبرى، ح: ٥٩٧٤.

Chapter 26. The Ruler Suggesting That The Disputant Should Pardon

(المعجم ٢٦) - إِشَارَةُ الحَاكِمِ عَلَى الخَصْمِ بِالعَفْوِ (التحفة ٢٥)

5417. It was narrated that Wâ'il said: "I saw the Messenger of Allâh ﷺ when a killer was brought by the heir of the victim by a string. The Messenger of Allâh ﷺ said to the heir of the victim: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the *Diyah*?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.'

٥٤١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ قَالَ: حَدَّثَنِي حَمْزَةُ أَبُو عُمَرَ الْعَائِذِيُّ قَالَ: حَدَّثَنَا عَلْقَمَةُ ابْنُ وَائِلٍ عَنْ وَائِلٍ قَالَ: شَهِدْتُ رَسُولَ اللهِ ﷺ حِينَ جَاءَ بِالْقَاتِلِ يَقُودُهُ وَلِيُّ الْمَقْتُولِ فِي نِسْعَةٍ، فَقَالَ رَسُولُ اللهِ ﷺ لِوَلِيِّ الْمَقْتُولِ:

«أَتَعْفُو؟» قَالَ: لَا، قال: «فَتَأْخُذُ الدِّيَةَ؟» فَقَالَ: لَا، قَالَ: «فَتَقْتُلُهُ»؟ قَالَ: نَعَمْ، قَالَ: «اذْهَبْ بِهِ» فَلَمَّا ذَهَبَ فَوَلَّى مِنْ عِنْدِهِ فَدَعَاهُ فَقَالَ: «أَتَعْفُو»؟ قَالَ: لَا، قَالَ: «فَتَأْخُذُ الدِّيَةَ؟» قَالَ: لَا، قَالَ: «فَتَقْتُلُهُ»؟ قَالَ: نَعَمْ، قَالَ: «اذْهَبْ بِهِ» فلمَّا ذَهبَ فولَّى مِنْ عِنْدِهِ دَعَاهُ فقال: «أَتَعْفُو؟» قال: لَا، قَالَ: «فَتَأْخُذُ الدِّيَةَ؟» قال: لَا، قال: «فَتَقْتُلُهُ؟» قال: نَعَمْ، قَالَ: «اذْهَبْ بِهِ». فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِكَ» فَعَفَا عَنْهُ وَتَرَكَهُ فَأَنَا رَأَيْتُهُ يَجُرُّ نِسْعَتَهُ.

When he went and turned away from him, he called him back and said: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the *Diyah*?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' When he went and turned away from him, he called him back and said: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the *Diyah*?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' At that point the Messenger of Allâh ﷺ said: 'But if you forgive him, he will carry his own sin and the sin of your companion.' So he forgave him, and I saw him dragging his string." (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح: ٤٧٢٨.

Comments:

In the case of disputes which are pardonable and could be excused, pardon and excuse in such matters is commendable, because forgiveness and magnanimity end mutual enmity. Love for each other increases. The social environ becomes tranquil. Taking revenge is, however, permissible, but in the case of retaliation, the situation often turns flammable. Mutual displeasure and enmity raise their ugly heads. Therefore, the Divine law considers forgiveness superior to taking revenge, provided the other party admits its fault in humility and asks for forgiveness with sincerity. It is appropriate for the ruler to make efforts for conciliation in the above-quoted legal wrangles. If he is not able to do so, then he should judge between them rightfully and justly, although certain social crimes are such that they are not worthy of forgiveness, for instance, theft, adultery, etc. If such cases reach the court of law, it is compulsory to return a verdict upon them. Murder or killing falls in the category. (For further details pertaining to this narration, please see *Ḥadîth* 4726 to 4735).

Chapter 27. The Judge Suggesting Leniency

(المعجم ٢٧) - إِشَارَةُ الحَاكِمِ بِالرِّفْقِ

(التحفة ٢٦)

5418. It was narrated from 'Urwah that 'Abdullâh bin Az-Zubair narrated to him that a man among the *Anṣâr* disputed with Az-Zubair concerning a stream in Al-Ḥarrah from which they both used to water their date palm trees. The *Anṣârî* said: "Let the water flow," but he (Az-Zubair) refused. They brought their dispute to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: "Irrigate (your land), O Zubair, then let the water flow to your neighbor." The *Anṣârî* became angry and said, "O Messenger of Allâh, is it because he is your cousin?" The face of the Messenger of Allâh ﷺ changed color (because of anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls." Az-Zubair said: "I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no faith.'"[1] (*Ṣaḥîḥ*)

٥٤١٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ إِلَى رَسُولِ اللهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ فَأَبَى عَلَيْهِ، فَاخْتَصَمُوا عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللهِ! أَنْ كَانَ ابْنَ عَمَّتِكَ! فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» فَقَالَ الزُّبَيْرُ: إِنِّي أَحْسَبُ أَنَّ هٰذِهِ الْآيَةَ نَزَلَتْ فِي ذٰلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ﴾ [النساء: ٦٥] الْآيَةَ.

تخريج: أخرجه مسلم، الفضائل، باب وجوب اتباعه ﷺ، ح:٢٣٥٧ عن قتيبة، والبخاري، المساقاة، باب سكر الأنهار، ح:٢٣٥٩، ٢٣٦٠ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٥٩٧٧.

Comments:

(Please see No. 5409)

[1] *An-Nisâ'* 4:65.

Chapter 28. The Judge Seeking To Intercede For One Of The Disputing Parties Before Passing Judgment

(المعجم ٢٨) - شَفَاعَةُ الْحَاكِمِ لِلْخُصُومِ قَبْلَ فَصْلِ الْحُكْمِ (التحفة ٢٧)

5419. It was narrated from Ibn 'Abbâs that the husband of Barîrah was a slave called Mughîth. It is as if I can see him walking behind her weeping, with the tears running down onto his beard. The Prophet ﷺ said to Al-'Abbâs: "O 'Abbâs, are you not amazed by the love of Mughîth for Barîrah and the hatred of Barîrah for Mughîth?" The Messenger of Allâh ﷺ said to her: "Why don't you take him back, for he is the father of your child?" She said: "O Messenger of Allâh, are you commanding me (to do so)?" He said: "I am just interceding." She said: "I have no need of him." (*Sahîh*)

٥٤١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ، فَقَالَ النَّبِيُّ ﷺ لِلْعَبَّاسِ: «يَا عَبَّاسُ! أَلَا تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثًا»؟ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «لَوْ رَاجَعْتِيهِ فَإِنَّهُ أَبُو وَلَدِكِ» قَالَتْ: يَا رَسُولَ اللهِ! أَتَأْمُرُنِي؟ قَالَ: «إِنَّمَا أَنَا شَفِيعٌ» قَالَتْ: فَلَا حَاجَةَ لِي فِيهِ.

تخريج: أخرجه البخاري، الطلاق، باب شفاعة النبي ﷺ في زوج بريرة، ح:٥٢٨٣ عن محمد بن بشار به، وهو في الكبرٰى، ح:٥٩٧٨، وقال: "هذا حديث صالح".

Comments:

Earlier it has preceded that if a slave woman is emancipated and her husband is still a slave, then she has the right to keep the marriage intact, or if she so desires, she may break it. Here the problem was the same. So to speak, the ruler need not necessarily return the verdict. He may rather intercede on behalf of one of the two parties for reconciliation. And this is superior, particularly so when there is the possibility of a break up.

Chapter 29. The Ruler Preventing His Flock From Wasting Their Wealth When They Have Need Of It

(المعجم ٢٩) - مَنْعُ الْحَاكِمِ رَعِيَّتَهُ مِنْ إِتْلَافِ أَمْوَالِهِمْ وَبِهِمْ حَاجَةٌ إِلَيْهَا (التحفة ٢٨)

5420. It was narrated that Jâbir bin 'Abdullâh said: "A man among the *Ansâr* stated that his slave was to be set free after he died; he was in need, and he owed a debt. The

٥٤٢٠ - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ ابْنِ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَاضِرُ بْنُ الْمُوَرِّعِ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ

قَالَ: أَعْتَقَ رَجُلٌ مِنَ الْأَنْصَارِ غُلَامًا لَهُ عَنْ دُبُرٍ وَكَانَ مُحْتَاجًا وَكَانَ عَلَيْهِ دَيْنٌ، فَبَاعَهُ رَسُولُ اللهِ ﷺ بِثَمَانِمِائَةِ دِرْهَمٍ فَأَعْطَاهُ، فَقَالَ: «اقْضِ دَيْنَكَ وَأَنْفِقْ عَلَى عِيَالِكَ».

تخريج: [صحيح] تقدم، ح:٤٦٥٨، ٤٦٥٧.

Messenger of Allâh ﷺ sold him (the slave) for eight hundred *Dirhams*, and he gave (the money) to him and said: 'Pay off your debt and spend on your dependents.'" (*Ṣaḥîḥ*)

Comments:

Mudabbar signifies a slave whom his master says, 'You will be free after my death.' Evidently, had Allâh's Messenger ﷺ not sold the slave, he would have become free only upon the death of his Helper Companion. Allâh's Messenger ﷺ, therefore, sold him. From this, we learn that the appropriate charity is only that which is performed after meeting one's need, and after repaying one's debt, etc.

Chapter 30. Passing Judgment In A Dispute Concerning A Little Wealth, Or A Great Deal Of Wealth

(المعجم ٣٠) - الْقَضَاءُ فِي قَلِيلِ الْمَالِ وَكَثِيرِهِ (التحفة ٢٩)

٥٤٢١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا الْعَلَاءُ عَنْ مَعْبَدِ بْنِ كَعْبٍ، عَنْ أَخِيهِ عَبْدِ اللهِ بْنِ كَعْبٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللهِ؟ قَالَ: «وَإِنْ كَانَ قَضِيبًا مِنْ أَرَاكٍ».

5421. It was narrated from Abû Umâmah that the Messenger of Allâh ﷺ said: "Whoever seizes the wealth of a Muslim unlawfully by means of his (false) oath, Allâh makes the Fire required for him, Paradise unlawful for him." A man said to him: "O Messenger of Allâh, even if it is something small?" He said "Even if it is a twig of an *Arâk* tree." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الإيمان، باب وعيد من اقتطع حق مسلم بيمين فاجرة بالنار، ح:١٣٧ عن علي بن حجر به، وهو في الكبرى، ح:٥٩٨٠ * إسماعيل هو ابن جعفر، والعلاء هو ابن عبدالرحمٰن بن يعقوب .

Chapter 31. The Judge Passing A Judgment On Someone In Absentia, If He Knows Who He Is

(المعجم ٣١) - قَضَاءُ الحَاكِمِ عَلَى الغَائِبِ إِذَا عَرَفَهُ (التحفة ٣٠)

5422. It was narrated that 'Âishah said: "Hind came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, Abû Sufyân is a stingy man who does not spend enough on my child and I. Can I take from his wealth without him realizing?' He said: 'Take what is sufficient for you and your child on a reasonable basis.'" (*Sahîh*)

٥٤٢٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَا يُنْفِقُ عَلَيَّ [وَ]وَلَدِي مَا يَكْفِينِي أَفَآخُذُ مِنْ مَالِهِ وَلَا يَشْعُرُ؟ قَالَ: «خُذِي مَا يَكْفِيكِ وَوَلَدِكِ بِالْمَعْرُوفِ».

تخريج: أخرجه مسلم، الأقضية، باب قضية هند، ح:١٧١٤ من حديث وكيع به، وهو في الكبرى، ح:٥٩٨٢.

Comments:

'Take what is sufficient' means what is in accord with your needs. An-Nasâ'î has argued, from this narration, concerning the permissibility of giving judgment over the person who is absent.

Chapter 32. Prohibition Of Passing Two Judgments On One Issue

(المعجم ٣٢) - النَّهْيُ عَنْ أَنْ يَقْضِيَ فِي قَضَاءٍ بِقَضَاءَيْنِ (التحفة ٣١)

5423. It was narrated that 'Abdullâh bin Abî Bakrah, who was a governor in Sijistan, said: "Abû Bakrah wrote to me, saying: 'I heard the Messenger of Allâh ﷺ say: No one should pass two judgments on one issue, and no one should pass judgment between two disputing parties while he is angry.'" (*Sahîh*)

٥٤٢٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا سُفْيَانُ بنُ حُسَيْنٍ عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ - وَكَانَ عَامِلًا عَلَى سِجِسْتَانَ - قَالَ: كَتَبَ إِلَيَّ أَبُو بَكْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَقْضِيَنَّ أَحَدٌ فِي قَضَاءٍ بِقَضَاءَيْنِ، وَلَا يَقْضِي أَحَدٌ بَيْنَ خَصْمَيْنِ وَهُوَ غَضْبَانُ».

تخريج: أخرجه البخاري، الأحكام، باب: هل يقضي القاضي أو يفتي وهو غضبان؟:٧١٥٨،

ومسلم، الأقضية باب كراهة قضاء القاضي وهو غضبان، ح:١٧١٧ من حديث عبدالرحمٰن بن أبي بكرة به، وهو في الكبرٰى، ح:٥٩٨٣.

Comments:

Passing conflicting verdicts in a single given lawsuit or in two identical lawsuits ruins the credibility of the judge. Besides, this gives rise to more disputes among people, while the main objective of returning verdicts is to end disputes and quarrels.

Chapter 33. What May Cancel A Judgment

(المعجم ٣٣) - مَا يَقْطَعُ الْقَضَاءُ (التحفة ٣٢)

5424. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'You refer your disputes to me, but I am only human. And some of you may be more eloquent in arguing their case than others, and I may pass judgment on the basis of what I hear. If I pass judgment in favor of one of you against his brother's rights, then it is a piece of fire that I am giving him.'" (*Ṣaḥîḥ*)

٥٤٢٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَإِنَّمَا أَقْضِي بَيْنَكُمَا عَلَى نَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ».

تخريج: [صحيح] تقدم، ح:٥٤٠٣، وهو في الكبرٰى، ح:٥٩٨٥.

Comments:

The judgment of a judge or *Qâdi* does not make lawful what is unlawful. This is the course of action of the dominant majority of the people of knowledge. For further details, please turn to narration 5403.

Chapter 34. The Most Quarrelsome Of Opponents

(المعجم ٣٤) - بَابُ الأَلَدِّ الْخَصِمِ (التحفة ٣٣)

5425. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The most hated of men to Allâh is the most quarrelsome of opponents.'" (*Ṣaḥîḥ*)

٥٤٢٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ابْنُ جُرَيْجٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللهِ الأَلَدُّ الْخَصِمُ».

تخريج: أخرجه مسلم، العلم، باب: في الألد الخصم، ح:٢٦٦٨ من حديث وكيع، والبخاري، التفسير، باب:١١ "وهو ألد الخصام"، ح:٤٥٢٣ من حديث ابن جريج به، وهو في الكبرى، ح:٥٩٨٦، ٥٩٨٧.

Comments:

Al-Aladdûl-khaşim: This signifies a person who is always able to defeat his opponent in a controversy by the use of extremely adroit and often misleading arguments. The expression *aladd* (hostile) is derived from the word *ladidân*, meaning both sides of the neck so that implication is that this hostility is deeply rooted. *Khisâm* means adversaries. It means that he is the strongest in argumentation when he speaks to you, even though he is inwardly false.

Chapter 35. Passing Judgment When There Is No Evidence

(المعجم ٣٥) - **الْقَضَاءُ فِيمَنْ لَمْ تَكُنْ لَهُ بَيِّنَةٌ** (التحفة ٣٤)

5426. It was narrated from Abû Mûsâ that two men referred a dispute to the Prophet ﷺ concerning an animal, and neither of them had any evidence, so he ruled that it be shared equally between them. (***Hasan***)

٥٤٢٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: [حَدَّثَنَا] سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي دَابَّةٍ لَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ، فَقَضَى بِهَا بَيْنَهُمَا نِصْفَيْنِ.

تخريج: [حسن] أخرجه أبو داود، القضاء، باب الرجلين يدعيان شيئًا وليس بينهما بينة، ح:٣٦١٣ من حديث سعيد بن أبي عروبة به، وتابعه شعبة عند البيهقي:١٠/٢٥٧ وغيره، وله شواهد عند ابن حبان، ح:١٢٠١ وغيره.

Comments:

'Evidence': For instance, a witness or any document, etc. Likewise, it was not in anyone's possession, or was under the possession of both of them. The contextual indications also did not point out any priority.

Chapter 36. The Judge Advising Disputants To Take An Oath

(المعجم ٣٦) - **عِظَةُ الْحَاكِمِ عَلَى الْيَمِينِ** (التحفة ٣٥)

5427. It was narrated from Nâfi' bin 'Umar, that Ibn Abî Mulaikah said: "There were two female neighbors who used to do leatherwork (with an awl) in At-

٥٤٢٧ - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ عَنْ نَافِعِ بْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَانَتْ جَارِيَتَانِ تَخْرُزَانِ بِالطَّائِفِ فَخَرَجَتْ

إِحْدَاهُمَا وَيَدُهَا تَدْمَى فَزَعَمَتْ أَنَّ صَاحِبَتَهَا أَصَابَتْهَا وَأَنْكَرَتِ الْأُخْرَى، فَكَتَبْتُ إِلَى ابْنِ عَبَّاسٍ فِي ذٰلِكَ، فَكَتَبَ أَنَّ رَسُولَ اللهِ ﷺ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ، وَلَوْ أَنَّ النَّاسَ أُعْطُوا بِدَعْوَاهُمْ لَادَّعَى نَاسٌ أَمْوَالَ نَاسٍ وَدِمَاءَهُمْ، فَادْعُهَا وَاتْلُ عَلَيْهَا هٰذِهِ الْآيَةَ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَـٰٓئِكَ لَا خَلَـٰقَ لَهُمْ فِى ٱلْـَٔاخِرَةِ﴾ [آل عمران: ٧٧] حَتَّى خَتَمَ الْآيَةَ. فَدَعَوْتُهَا فَتَلَوْتُ عَلَيْهَا، فَاعْتَرَفَتْ بِذٰلِكَ وَبَلَغَهُ ذَلِكَ فَسَرَّهُ.

Ṭâ'if. One of them came out with her hand bleeding and claimed that her companion had injured her, but the other one denied it. I wrote to Ibn 'Abbâs concerning that. He wrote, (saying) that the Messenger of Allâh ﷺ ruled that the person against whom the claim was made should swear an oath. For if people were to be given what they claimed was theirs, then people would make claims against the wealth and blood of others." So he[1] called her and recited this Verse to her: "Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter..."[2] until the end of the Verse. He called her and recited that to her, and she confessed to that. News of that reached him and he was happy. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الرهن، باب: إذا اختلف الراهن والمرتهن ونحوه ... إلخ، ح: ٢٥١٤ وغيره، ومسلم، الأقضية، باب اليمين على المدعٰى عليه، ح: ١٧١١/ ٢ من حديث نافع ابن عمر به.

Comments:

It is absolutely clear that the defendant shall be made to take the oath (if he denies or disowns). If he swears the oath, the plaintiff shall receive nothing. If the defendant refuses to swear the oath, then the thing would be turned over to the plaintiff upon swearing the oath. This is called *Yamîn al-ghamûs*. (A typical form of sinful oath is when a person takes an oath on the truth of something which he knows to be untrue; this is called *Yamîn al-ghamûs* or the engulfing oath).

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[1] That is, Ibn Abî Mulaikah.
[2] *Âl 'Imrân* 3:77.

Chapter 37. How The Judge Is To Ask People To Swear For An Oath

(المعجم ٣٧) - كَيْفَ يَسْتَحْلِفُ الحَاكِمُ (التحفة ٣٦)

5428. It was narrated that Abû Sa'eed Al-Khudrî said: "Mu'âwiyah, (may Allâh be pleased with him,) said: 'The Messenger of Allâh ﷺ went out to a circle – meaning, of his Companions – and said: 'What are you doing?' They said: 'We have come together to pray to Allâh and praise Him for guiding us to His religion, and blessing us with you.' He said: 'I ask you, by Allâh, is that the only reason?' They said: 'By Allâh, we have not come together for any other reason.' He said: 'I am not asking you to swear to an oath because of any suspicion; rather Jibrîl came to me and told me that Allâh, the Mighty and Sublime, is boasting of you to the angels.'" (*Ṣaḥîḥ*)

٥٤٢٨ - أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِي نَعَامَةَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ مُعَاوِيَةُ [رَضِيَ اللهُ عَنْهُ]: إِنَّ رَسُولَ اللهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ - يَعْنِي مِنْ أَصْحَابِهِ - فَقَالَ: «مَا أَجْلَسَكُمْ»؟ قَالُوا: جَلَسْنَا نَدْعُو اللهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِدِينِهِ وَمَنَّ عَلَيْنَا بِكَ. قَالَ: «آللَّهِ! مَا أَجْلَسَكُمْ إِلَّا ذٰلِكَ» قَالُوا: آللَّهِ! مَا أَجْلَسَنَا إِلَّا ذٰلِكَ، قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَإِنَّمَا أَتَانِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ اللهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلَائِكَةَ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح: ٢٧٠١ من حديث مرحوم به.

Comments:

1. Allâh's Messenger's ﷺ purpose is this, "I asked you to swear an oath in view of the significance of your deed. Not on account of any doubt or aspersion."
2. This narration demonstrates that an oath should be sworn by the name of Allâh alone; and this much is sufficient. And that asking: "By Allāh?" is sufficient when requesting one to swear an oath.

5429. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ' 'Îsa bin Mariam, peace be upon him, saw a man stealing, and said to him: Are you stealing? He said: No, by Allâh besides Whom there is no other

٥٤٢٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَى عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ

God! 'Îsa, peace upon him, said: I believe in Allâh and I disbelieve my eyes.'" (*Sahîh*)

السَّلَامُ رَجُلًا يَسْرِقُ فَقَالَ لَهُ: أَسَرَقْتَ؟ قَالَ: لَا وَاللَّهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! قَالَ عِيسَى عَلَيْهِ السَّلَامُ: آمَنْتُ بِاللَّهِ وَكَذَّبْتُ بَصَرِي».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٦٠٠٣، وعلقه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿واذكر في الكتاب مريم ...﴾ إلخ"، ح:٣٤٤٣/ ٣٤٤٤ من حديث إبراهيم ابن طهمان به.

Comments:

1. 'I disbelieve': The meaning is if someone is made to take an oath, it should be acknowledged or believed. If someone swears a false oath, he would reap what he has sown. In the mentioned incident, the man might have been collecting his own property, or someone else's, after having obtained their permission. Or his intention might have been merely to view the thing by picking it up. It might not have been his intention to carry it away. Such possibilities could be numerous. So to state, apparently it looked like a case of stealing. But the matter became clear by his taking the oath.
2. To call Prophet 'Îsa (ﷺ) 'Îsa bin Maryam every time and in every place provides the conclusive evidence that he was born without a father, so that he could become a miracle for people, upon his truthfulness.
3. The oath mentioned in the narration is of the variety of *Mu'aqqad* and *Mughallaẓ* (stressed or emphasized). In other words, such an oath could also be sworn. That is because the man did not merely say: "By Allāh" but added: "Whom there is no other god!" stressing his oath.

The Book Of Seeking Refuge With Allâh

(المعجم ٥٠) - كِتَابُ الاِسْتِعَاذَةِ (التحفة ٣٣)

(Chapter 1. What Was Narrated Concerning *Al-Mu'awwidhatain* (Two *Sûrahs* Seeking Refuge With Allâh)

(المعجم ١) - [بَابُ مَا جَاءَ فِي سُورَتَي الْمُعَوِّذَتَيْنِ] (التحفة ١)

5430. It was narrated from Mu'âdh bin 'Abdullâh that his father said: "It was raining and dark, and we were waiting for the Messenger of Allâh ﷺ to lead us in prayer. Then the Messenger of Allâh ﷺ came out to lead us in prayer and he said: 'Say.' I said: 'What should I say?' He said: 'Say: He is Allâh, (the) One[1] and *Al-Mu'awwadhatain* in the evening and in the morning, three times, and that will suffice you against everything.'" (*Hasan*)

٥٤٣٠ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ ابْنُ شُعَيْبٍ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنِي أَسِيدُ بْنُ أَبِي أَسِيدٍ عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: أَصَابَنَا طَشٌّ وَظُلْمَةٌ فَانْتَظَرْنَا رَسُولَ اللهِ ﷺ لِيُصَلِّيَ بِنَا، ثُمَّ ذَكَرَ كَلَامًا مَعْنَاهُ فَخَرَجَ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ بِنَا فَقَالَ: «قُلْ» فَقُلْتُ: مَا أَقُولُ؟ قَالَ: «قُلْ هُوَ اللهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثًا يَكْفِيكَ كُلَّ شَيْءٍ».

تخريج: [إسناده حسن] أخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح:٥٠٨٢ من حديث محمد بن عبدالرحمٰن بن أبي ذئب به، وهو في الكبرٰى، ح:٧٨٦٠، وقال الترمذي، ح:٣٥٧٥: "حسن صحيح غريب".

Comments:

1. Man is a weak created being who cannot spend even a moment in this world without the Help of Allâh, Most High. None is self-sufficiently independent of Allâh. Countless are the occasions when man finds himself utterly helpless, and he becomes impotent and incapable, despite all his energies, capabilities, and resources. At that moment he feels the dire need of help and succor, and that help is only possible from Allâh, Most High. In order to save himself from calamities and afflictions, man seeks refuge of Allâh, Most High, whether the calamities and afflictions are of this mundane world or of the other world, whether they are physical, spiritual, material, or abstract.

[1] *Al-Ikhlâs* 112.

2. *Mu'awwidhatain* (the two *Surahs* of refuge) *Surah Al-Falaq* and *Surah An-Nâs*, because they begin with the expression *Aûdhu*. The meaning is: The two *Surahs* of seeking refuge.
3. That will suffice you as protection from everything from which protection is possible; otherwise, safeguarding against death, etc., is not possible, although protection against the evil of everything will be secured, for instance, from dying a bad death.

5431. It was narrated from Mu'âdh bin 'Abdullâh bin Khubaib that his father said: "I was with the Messenger of Allâh ﷺ on the road to Makkah when I found myself alone with the Messenger of Allâh ﷺ. I drew close to him and he said: 'Say.' I said: 'What should I say?' He said: 'Say.' I said: 'What should I say?' He said: 'Say: I seek refuge with (Allâh) the Lord of the daybreak..."[1] until he finished (the *Sûrah*), then he said: 'Say: I seek refuge with (Allâh) the Lord of mankind..."[2] until he finished it. Then he said: 'The people cannot seek refuge with Allâh by means of anything better than these two.'" (***Hasan***)

٥٤٣١ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَفْصُ ابْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي طَرِيقِ مَكَّةَ فَأَصَبْتُ خَلْوَةً مِنْ رَسُولِ اللهِ ﷺ فَدَنَوْتُ مِنْهُ فَقَالَ: «قُلْ» فَقُلْتُ: مَا أَقُولُ؟ قَالَ: «قُلْ» قُلْتُ: مَا أَقُولُ؟ قَالَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ حَتَّى خَتَمَهَا ثُمَّ قَالَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ حَتَّى خَتَمَهَا، ثُمَّ قَالَ: «مَا تَعَوَّذَ النَّاسُ بِأَفْضَلَ مِنْهُمَا».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح:٧٨٥٨.

Comments:

The meaning is that with regard to seeking refuge or protection, these two *Surâhs* are the best of all, because they were sent down for this very purpose. For other purposes, some other *Surâhs* could also be distinctly superior.

5432. It was narrated that 'Uqbah bin 'Âmir Al-Juhanî said: "While I was leading the Messenger of Allâh ﷺ on his mount on a military campaign, he said: 'O 'Uqbah, say!' I listened, then he said: 'O 'Uqbah, say!' I listened, then he said it a

٥٤٣٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي الْقَعْنَبِيُّ عَنْ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللهِ ابْنِ سُلَيْمَانَ، عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: بَيْنَا أَنَا أَقُودُ بِرَسُولِ اللهِ ﷺ رَاحِلَتَهُ فِي

[1] *Al-Falaq* 113.
[2] *An-Nâs* 114.

غَزْوَةٍ إِذْ قَالَ: «يَا عُقْبَةُ! قُلْ» فَاسْتَمَعْتُ ثُمَّ قَالَ: «يَا عُقْبَةُ! قُلْ» فَاسْتَمَعْتُ فَقَالَهَا الثَّالِثَةَ، فَقُلْتُ: مَا أَقُولُ؟ فَقَالَ: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَقَرَأَ السُّورَةَ حَتَّى خَتَمَهَا، ثُمَّ قَرَأَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَقَرَأْتُ مَعَهُ حَتَّى خَتَمَهَا، ثُمَّ قَرَأَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ وَقَرَأْتُ مَعَهُ حَتَّى خَتَمَهَا، ثُمَّ قَالَ: «مَا تَعَوَّذَ بِمِثْلِهِنَّ أَحَدٌ».

third time. I said: 'What should I say?' He said: 'Say: He is Allâh, (the) One...'[1] and he recited the *Sûrah* to the end. Then he recited: 'Say: I seek refuge with (Allâh) the Lord of the daybreak...'[2] and I recited it with him until the end. Then he recited: 'Say: I seek refuge with (Allâh) the Lord of mankind...'[3] and I recited it with him until the end. Then he said: 'No one ever sought refuge (with Allâh) by means of anything like them.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه الطبراني: ١٧/ ٣٤٦، ح: ٩٥٢ من حديث القعنبي به، وهو في الكبرى، ح: ٧٨٤٦ * عبدالعزيز هو ابن محمد الدراوردي.

Comments:

The meaning is that far from being superior, no other *Surâh* equals them with regard to seeking protection or refuge.

٥٤٣٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ سُلَيْمَانَ الْأَسْلَمِيُّ عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ بْنِ خُبَيْبٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلْ» قُلْتُ: وَمَا أَقُولُ؟ قَالَ: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾، ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾، ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ فَقَرَأَهُنَّ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ: «لَمْ يَتَعَوَّذِ النَّاسُ بِمِثْلِهِنَّ أَوْ لَا يَتَعَوَّذُ النَّاسُ بِمِثْلِهِنَّ».

5433. It was narrated that 'Uqbah bin 'Âmir Al-Juhanî said: "The Messenger of Allâh ﷺ said to me: 'Say.' I said: 'What should I say?' He said: 'Say: He is Allâh, (the) One),'[4] 'Say: I seek refuge with (Allâh) the Lord of the daybreak,' 'Say: I seek refuge with (Allâh) the Lord of mankind.''[5] The Messenger of Allâh ﷺ recited them, then he said: 'The people have never recited anything like them, or the people have never sought refuge (with Allâh) by means of anything like them.'" (*Hasan*)

[1] *Al-Ikhlâṣ* 112.
[2] *Al-Falaq* 113.
[3] *An-Nâs* 114.
[4] *Al-Ikhlâṣ* 112.
[5] *An-Nâs* 114.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٧٨٥٢.

5334. Abû 'Abdullâh narrated that Ibn 'Âbis Al-Juhanî told him that the Messenger of Allâh ﷺ said to him: "O Ibn 'Âbis, shall I not tell you of the best thing with which those who seek refuge with Allâh may do so?" He said: "Yes, O Messenger of Allâh." He said: "Say: I seek refuge with (Allâh) the Lord of the daybreak.",[1] "Say: I seek refuge with (Allâh) the Lord of mankind."[2] – these two *Sûrahs*." (***Hasan***)

٥٤٣٤ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ: أَخْبَرَنِي أَبُو عَبْدِ اللهِ أَنَّ ابْنَ عَابِسٍ الْجُهَنِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ: «يَا ابْنَ عَابِسٍ! أَلَا أَدُلُّكَ» أَوْ قَالَ: «أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟» قَالَ: بَلَى يَا رَسُولَ اللهِ! قَالَ: «﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾، ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾، هَاتَيْنِ السُّورَتَيْنِ».

تخريج: [حسن] أخرجه أحمد: ٤/ ١٥٣ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح: ٧٨٤١، وللحديث شواهد * أبو عمرو هو الأوزاعي، وأبو عبدالله وثقه ابن حبان ولم يعرفه الذهبي.

5435. It was narrated that 'Uqbah bin 'Âmir said: "The Prophet ﷺ was given a gray mule which he rode, and 'Uqbah led it. The Messenger of Allâh ﷺ said to 'Uqbah: 'Recite.' He said: 'What should I recite, O Messenger of Allâh?' He said: 'Recite: 'Say: I seek refuge with (Allâh) the Lord of the daybreak, from the evil of what He has created.' And he repeated it until I had learned it." (***Hasan***)

٥٤٣٥ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا بَحِيرُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أُهْدِيَتْ لِلنَّبِيِّ ﷺ بَغْلَةٌ شَهْبَاءُ فَرَكِبَهَا وَأَخَذَ عُقْبَةُ يَقُودُهَا بِهِ فَقَالَ رَسُولُ اللهِ ﷺ لِعُقْبَةَ: «اقْرَأْ» قَالَ: وَمَا أَقْرَأُ يَا رَسولَ اللَّهِ؟ قَالَ: اقْرَأْ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ○ مِنْ شَرِّ ما خَلَقَ﴾ فَأَعَادَهَا عَلَيَّ حَتَّى قَرَأْتُهَا، فَعَرَفَ أَنِّي لَمْ أَفْرَحْ بِهَا جِدًّا، قَالَ: «لَعَلَّكَ تَهَاوَنْتَ بِهَا فَمَا قُمْتُ يَعْنِي بِمِثْلِهَا».

تخريج: [حسن] أخرجه أحمد: ٤/ ١٤٩ من حديث بقية به، وهو في الكبرى، ح: ٧٨٤٢، وللحديث شواهد.

[1] *Al-Falaq* 113.
[2] *An-Nâs* 114.

Comments:

The meaning is that to seek protection, this *Surâh* is the best of all, because it is extremely comprehensive and all-embracing. In it, every type of evil has been alluded to, and Allâh's protection is sought against it.

5436. It was narrated from 'Uqbah bin 'Âmir that he asked the Messenger of Allâh ﷺ about *Al-Mu'awwidhatain*. 'Uqbah said: "The Messenger of Allâh ﷺ recited them when he led us in *Ṣalâh Al-Ghadâh* (*Aṣ-Ṣubḥ*)." (*Ṣaḥîḥ*)

٥٤٣٦ - أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التِّرْمِذِيُّ قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ سُفْيَانَ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْمُعَوِّذَتَيْنِ، قَالَ عُقْبَةُ: فَأَمَّنَا رَسُولُ اللهِ ﷺ بِهِمَا فِي صَلَاةِ الْغَدَاةِ.

تخريج: [صحيح] تقدم، ح:٩٥٣، وهو في الكبرٰى، ح:٧٨٥١ * سفيان هو الثوري.

Comments:

In the dawn prayer (*Fajr*), lengthy recitation of the Glorious Qur'ân was the practice of the Prophet ﷺ. But that day, he recited these two concise *Surâhs* in order to underline their significance, that in spite of their being brief, they are comprehensive and most excellent. So much so that they could suffice in place of lengthy recitation in the *Fajr* prayer.

5437. It was narrated from 'Uqbah that the Messenger of Allâh ﷺ recited them in the *Ṣubḥ* prayer. (*Ṣaḥîḥ*)

٥٤٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ عُقْبَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ بِهِمَا فِي صَلَاةِ الصُّبْحِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٨٤٩، وانظر الحديث السابق * عبدالرحمٰن هو ابن مهدي.

5438. It was narrated that 'Uqbah bin 'Âmir said: "I was leading the Messenger of Allâh ﷺ (on his mount) on a journey, and the Messenger of Allâh ﷺ said: 'O 'Uqbah, shall I not teach you the best two *Sûrahs* that can be recited?' And he taught me: 'Say: I seek refuge with (Allâh) the Lord

٥٤٣٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنِ ابْنِ الْحَارِثِ - وَهُوَ الْعَلَاءُ - عَنِ الْقَاسِمِ مَوْلَى مُعَاوِيَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَقُودُ بِرَسُولِ اللهِ ﷺ فِي السَّفَرِ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا عُقْبَةُ! أَلَا أُعَلِّمُكَ خَيْرَ

of the daybreak."[1] and 'Say: I seek refuge with (Allâh) the Lord of mankind...'[2] He thought that I did not seem too overjoyed with them, so when he stopped to pray *Subh*, he recited them when he led the people in the *Subh* prayer. When the Messenger of Allâh ﷺ finished praying, he turned to me and said: 'O 'Uqbah, what do you think?'" (***Hasan***)

سُورَتَيْنِ قُرِئَتَا»؟ فَعَلَّمَنِي: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾، وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾، فَلَمْ يَرَنِي سُرِرْتُ بِهِمَا جِدًّا، فَلَمَّا نَزَلَ لِصَلَاةِ الصُّبْحِ صَلَّى بِهِمَا صَلَاةَ الصُّبْحِ لِلنَّاسِ، فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ مِنَ الصَّلَاةِ الْتَفَتَ إِلَيَّ فَقَالَ: «يَا عُقْبَةُ! كَيْفَ رَأَيْتَ؟».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلوٰة، باب: في المعوذتين، ح:١٤٦٢ عن أحمد بن عمرو بن السرح به، وهو في الكبرٰى، ح:٧٨٤٨، وصححه ابن خزيمة، ح:٥٣٥ * القاسم صرح بالسماع من عقبة (عمل اليوم والليلة للنسائي، ح:٨٨٩)، وله شاهد تقدم، ح:٩٥٣.

Comments:

'What do you think?' means did you realize the importance of these two *Sûrahs*?

5439. It was narrated that 'Uqbah bin 'Âmir said: "While I was leading the Messenger of Allâh ﷺ (on his mount) in one of these mountain passes, he said: 'Why don't you ride, O 'Uqbah?' I had too much respect for the Messenger of Allâh ﷺ to ride the mount of the Messenger of Allâh ﷺ. Then he said: 'Why don't you ride, O 'Uqbah?' I was worried that I might be disobeying him, so he got off, and I rode for a little while, then I got off and the Messenger of Allâh ﷺ rode. Then he said: 'Shall I not teach you two of the best *Sûrahs* that the people recite?' And he taught me: 'Say: I seek refuge with (Allâh) the Lord of the daybreak,' and Say: I seek refuge

٥٤٣٩ - أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي ابْنُ جَابِرٍ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: بَيْنَا أَقُودُ بِرَسُولِ اللهِ ﷺ فِي نَقْبٍ مِنْ تِلْكَ النِّقَابِ إِذْ قَالَ: «أَلَا تَرْكَبُ يَا عُقْبَةُ؟» فَأَجْلَلْتُ رَسُولَ اللهِ ﷺ أَنْ أَرْكَبَ مَرْكَبَ رَسُولِ اللهِ ﷺ، ثُمَّ قَالَ: «أَلَا تَرْكَبُ يَا عُقْبَةُ» فَأَشْفَقْتُ أَنْ يَكُونَ مَعْصِيَةً فَنَزَلَ وَرَكِبْتُ هُنَيْهَةً وَنَزَلْتُ وَرَكِبَ رَسُولُ اللهِ ﷺ، ثُم قَالَ: «أَلَا أُعَلِّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ»، فَأَقْرَأَنِي: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ فَأُقِيمَتِ الصَّلَاةُ فَتَقَدَّمَ فَقَرَأَ بِهِمَا ثُمَّ مَرَّ بِي فَقَالَ: «كَيْفَ رَأَيْتَ يَا عُقْبَةُ [بْنَ عَامِرٍ]؟ اقْرَأْ بِهِمَا

[1] *Al-Falaq* 113.
[2] *An-Nâs* 114.

with (Allâh) the Lord of mankind."[1] Then the *Iqâmah* was said and he went forward and recited them. Then he passed by me and said: 'What do you think, O 'Uqbah bin 'Âmir? Recite them every time you go to sleep and get up.'" (*Ṣaḥîḥ*)

كُلَّمَا نِمْتَ وَقُمْتَ».

تخريج: [صحيح] أخرجه أبو يعلى: ٣/ ٢٧٨، ح: ١٧٣٦ من حديث الوليد بن مسلم به، وهو في الكبرٰى، ح: ٧٨٤٣ * ابن جابر هو عبدالرحمٰن بن يزيد، وللحديث شواهد، انظر الحديث السابق.

5440. It was narrated that 'Uqbah bin 'Âmir said: "I was walking with the Messenger of Allâh ﷺ and he said: "O 'Uqbah, say!' I said: 'What should I say, O Messenger of Allâh?' He did not answer me, then he said: 'O 'Uqbah, say!' I said: 'What should I say, O Messenger of Allâh?' But he did not answer me. I said: 'O Allâh, make him answer me.' He said: 'O 'Uqbah, say!' I said: 'What should I say, O Messenger of Allâh?' He said: 'Say: I seek refuge with (Allâh) the Lord of the daybreak...'[2] So I recited it until I came to the end. Then he said: 'Say,' and I said: 'What should I say, O Messenger of Allâh?' He said: 'Say: I seek refuge with (Allâh) the Lord of mankind...,'[3] so I recited it until I came to the end. Then the Messenger of Allâh ﷺ said: 'No one who asks has ever asked by means of anything like them, and no one who seeks refuge has ever sought refuge

٥٤٤٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ فَقَالَ: «يَا عُقْبَةُ! قُلْ» فَقُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ عَنِّي ثُمَّ قَالَ: «يَا عُقْبَةُ! قُلْ» قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ عَنِّي فَقُلْتُ: اللَّهُمَّ! ارْدُدْهُ عَلَيَّ، فَقَالَ: «يَا عُقْبَةُ! قُلْ». فَقُلْتُ: مَا أَقُولُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا، ثُمَّ قَالَ: «قُلْ» قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «مَا سَأَلَ سَائِلٌ بِمِثْلِهِمَا وَلَا اسْتَعَاذَ مُسْتَعِيذٌ بِمِثْلِهِمَا».

[1] *An-Nâs* 114.
[2] *Al-Falaq* 113.
[3] *An-Nâs* 114.

with anything like them.'" (*Ḥasan*)

تخريج: [حسن] أخرجه الدارمي: ٢/ ٤٦٢، ح: ٣٤٤٣ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٧٨٣٨، وللحديث شواهد.

Comments:

'He did not answer me': The Prophet's ﷺ uttering the same thing and then falling silent was in order to arouse interest and attention in the mind of the interlocutor, so that the significance of the forthcoming facts might become clear to him.

5441. It was narrated that 'Uqbah bin 'Âmir said: "I came to the Messenger of Allâh ﷺ while he was riding, and I put my hand on his foot and said: 'Teach me *Sûrah Hûd*, teach me *Sûrah Yûsuf*. He said: 'You will never recite anything more precious before Allâh, the Mighty and Sublime, than: 'Say: I seek refuge with (Allâh) the Lord of the daybreak).'" (*Ṣaḥîḥ*)

٥٤٤١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عِمْرَانَ أَسْلَمَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِي عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِي سُورَةَ هُودٍ، أَقْرِئْنِي سُورَةَ يُوسُفَ، فَقَالَ: «لَنْ تَقْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللهِ عَزَّ وَجَلَّ مِنْ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾».

تخريج: [إسناده صحيح] تقدم، ح: ٩٥٤، وهو في الكبرٰى، ح: ٧٨٣٩.

Comments:

'More precious' means in the matter of seeking protection. Otherwise, from other dimension, some other *Surâh* could be excellent.

5442. It was narrated from 'Uqbah bin 'Âmir that the Prophet ﷺ said: "There have been revealed to me Verses the like of which has never been seen: 'Say: I seek refuge with (Allâh) the Lord of the daybreak...'[1] to the end of the *Sûrah*, and 'Say: I seek refuge with (Allâh) the Lord of mankind...'[2] to the end of the *Sûrah*." (*Ṣaḥîḥ*)

٥٤٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أُنْزِلَ عَلَيَّ آيَاتٌ لَمْ يُرَ مِثْلُهُنَّ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ إِلَى آخِرِ السُّورَةِ، وَ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ إِلَى آخِرِ السُّورَةِ».

تخريج: [صحيح] تقدم، ح: ٩٥٥، وهو في الكبرٰى، ح: ٧٨٥٥.

[1] *Al-Falaq* 113.
[2] *An-Nâs* 114.

5443. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said to me: 'Recite, O Jâbir!' I said: 'What should I recite, may my father and mother be ransomed for you, O Messenger of Allâh?' He said: Recite: 'Say: I seek refuge with (Allâh) the Lord of the daybreak...,' and: 'Say: I seek refuge with (Allâh) the Lord of mankind...'[1] So I recited them, and he said: 'Recite them, for you will never recite anything like them.'" (*Hasan*)

٥٤٤٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي بَدَلٌ قَالَ: حَدَّثَنَا شَدَّادُ بْنُ سَعِيدٍ أَبُو طَلْحَةَ قَالَ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «اقْرَأْ يَا جَابِرُ»! قُلْتُ: وَمَاذَا أَقْرَأُ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ؟ قَالَ: «اقْرَأْ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾، ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾» فَقَرَأْتُهُمَا، فَقَالَ: «اقْرَأْ بِهِمَا وَلَنْ تَقْرَأَ بِمِثْلِهِمَا».

تخريج: [إسناده حسن] أخرجه ابن حبان (موارد)، ح:١٧٧٨ من حديث عمرو بن علي بن بحر الفلاس به، وهو في الكبرٰى، ح:٧٨٥٤ * بدل هو ابن المحبر.

Chapter 2. Seeking Refuge With Allâh From A Heart That Does Not Feel Humble

(المعجم ٢) - الاسْتِعَاذَةُ مِنْ قَلْبٍ لَا يَخْشَعُ (التحفة ٢)

5444. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ used to seek refuge (with Allâh) from four things: From knowledge that is of no benefit, from a heart that does not feel humble, from a supplication that is not heard, and a soul that is never satisfied. (*Hasan*)

٥٤٤٤ - أَخْبَرَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي سِنَانٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْهُذَيْلِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ أَرْبَعٍ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تَشْبَعُ.

تخريج: [حسن] أخرجه أحمد:٢/١٦٧ عن عبدالرحمٰن بن مهدي به، وله علة في مصنف ابن أبي شيبة:١٠/١٩٤، ١٩٥، وله شاهد حسن، انظر، ح:٥٤٦٩ * سفيان هو الثوري وأبوسنان هو ضرار بن مرة الشيباني الكوفي.

Comments:

1. Beneficial knowledge signifies the action congruous to knowledge, because the first and foremost benefit of knowledge and erudition should reach the erudite himself, then to others, for instance, calling people to Allâh, teaching, etc.

[1] *An-Nâs* 114.

2. 'From a soul that is never satisfied': It signifies the inner self's greediness and avarice, although desire or covetousness for knowledge and recompense is praiseworthy.

Chapter 3. Seeking Refuge From The Tribulation Of The Heart

(المعجم ٣) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الصَّدْرِ (التحفة ٣)

5445. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allâh from cowardice, miserliness, the tribulation of the heart and the torment of the grave. (*Hasan*)

٥٤٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ، وَالْبُخْلِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ.

تخريج: [حسن] أخرجه أبو داود، الصلوٰة، باب: في الاستعاذة، ح:١٥٣٩ من حديث إسرائيل به، وهو في الكبرٰى، ح:٧٨٧٩، وصححه ابن حبان، ح:٢٤٤٥، والحاكم علٰى شرط الشيخين:١/ ٥٣٠، ووافقه الذهبي، وله شاهد صحيح عند ابن خزيمة، ح:٧٤٦ وغيره.

Chapter 4. Seeking Refuge From The Evil Of One's Hearing And Seeing

(المعجم ٤) - الاِسْتِعَاذَةُ مِنْ شَرِّ السَّمْعِ وَالْبَصَرِ (التحفة ٤)

5446. It was narrated that Shakal bin Humaid said: "I came to the Prophet ﷺ and said: 'O Prophet of Allâh, teach me words by means of which I may seek refuge with Allâh. He took me by the hand and said: 'Say: *A'ûdhu bika min sharri sam'î, wa sharri basarî, wa sharri lisânî, wa sharri qalbî, wa sharri manî* (I seek refuge with You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and the evil of my sperm).'" (*Hasan*)

٥٤٤٦ - أَخْبَرَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ قَالَ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى أَنَّ شُتَيْرَ ابْنَ شَكَلٍ أَخْبَرَهُ عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللهِ! عَلِّمْنِي تَعَوُّذًا أَتَعَوَّذُ بِهِ، فَأَخَذَ بِيَدِي ثُمَّ قَالَ: «قُلْ: أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَشَرِّ بَصَرِي، وَشَرِّ لِسَانِي، وَشَرِّ قَلْبِي، وَشَرِّ مَنِيِّي» قَالَ: حَتَّى حَفِظْتُهَا. قَالَ سَعْدٌ: وَالْمَنِيُّ مَاؤُهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوٰة، باب: في الاستعاذة، ح:١٥٥١ من حديث سعد بن أوس به، وقال الترمذي، ح:٣٤٩٢: "حسن غريب" وهو في الكبرٰى، ح:٧٨٧٧، وصححه الحاكم:١/ ٥٣٢، ٥٣٣، ووافقه الذهبي.

Comments:

Seeking protection or refuge from these things means their illicit and misplaced utilization, and seeking refuge of Allâh signifies their protection that they may not be wrongly used.

Chapter 5. Seeking Refuge From Cowardice

(المعجم ٥) - الاِسْتِعَاذَةُ مِنَ الْجُبْنِ

(التحفة ٥)

5447. It was narrated that 'Abdul-Mâlik bin 'Umair said: "I heard Muṣ'ab bin Sa'd (narrate) about his father: 'He used to teach us five things, which he said that the Messenger of Allâh ﷺ used to recite in his supplication: '*Allâhumma innî a'ûdhu bika minal-bukhli, wa a'ûdhu bika minal-jubni, wa a'ûdhu bika an uradda ila ardhalil-'umuri, wa a'ûdhu bika min fitnatid-dunyâ, wa a'ûdhu bika min 'adhâbil-qabr* (O Allâh, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave).''' (*Ṣaḥîḥ*)

٥٤٤٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ عَنْ أَبِيهِ قَالَ: كَانَ يُعَلِّمُنَا خَمْسًا، كَانَ يَقُولُ كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

تخريج: أخرجه البخاري، الدعوات، باب التعوذ من عذاب القبر، ح: ٦٣٦٥ من حديث شعبة به، وهو في الكبرٰى، ح: ٧٨٨٠.

Comments:

Taking refuge means seeking protection or shielding with Allâh; O Allâh! Keep me protected from these things.

Chapter 6. Seeking Refuge From Miserliness

(المعجم ٦) - الاِسْتِعَاذَةُ مِنَ الْبُخْلِ

(التحفة ٦)

5448. It was narrated that Ibn Mas'ûd said: "The Prophet ﷺ used to seek refuge (with Allâh) from

٥٤٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا،

عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْبُخْلِ، وَالْجُبْنِ، وَسُوءِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ.

five things: From miserliness, cowardice, reaching the age of second childhood, the tribulation of the heart and the torment of the grave." (*Ṣaḥîḥ*)

تخريج: [**صحيح**] وهو في الكبرى، ح:٧٨٨٢، وانظر الحديث المتقدم:٥٤٤٥.

٥٤٤٩ - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَ: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هٰؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُعَلِّمُ الْغِلْمَانَ وَيَقُولُ إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلَاةِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ» فَحَدَّثْتُ بِهَا مُصْعَبًا فَصَدَّقَهُ.

5449. It was narrated that 'Amr bin Maimûn Al-Awdî said: "Sa'd used to teach his children these words as a teacher teaches his students, and he said that the Messenger of Allâh ﷺ used to seek refuge by means of them at the end of every prayer: '*Allâhumma innî a'û<u>dh</u>u bika minal-bu<u>kh</u>li, wa a'û<u>dh</u>u bika minal-jubni, wa a'û<u>dh</u>u bika an uradda ila ar<u>dh</u>alil-'umuri, wa a'û<u>dh</u>u bika min fitnatid-dunyâ, wa a'û<u>dh</u>u bika min 'a<u>dh</u>âbil-qabr* (O Allâh, I seek refuge with You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave.' So I narrated that to Muṣ'ab and he said that he told the truth." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجهاد، باب ما يتعوذ من الجبن، ح:٢٨٢٢ من حديث أبي عوانة به نحو المعنى، وهو في الكبرى، ح:٧٨٨٣.

٥٤٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ،

5450. It was narrated from Anas that the Messenger of Allâh ﷺ used to say: "*Allâhumma innî a'û<u>dh</u>u bika minal-'ajzi, wal-kasali, wal-bu<u>kh</u>li, wal-harami, 'a<u>dh</u>âbil-qabr wa fitnatil-maḥyâ wal-mamât*

وَالْبُخْلِ والْهَرَمِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

(O Allâh, I seek refuge in You from incapacity and laziness, and miserliness and old age, and the torment of the grave, and the trials of life and death.)" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد: ٣/٢٠٨، ٢١٤، ٢٣١ من حديث هشام الدستوائي به، وهو في الكبرى، ح: ٧٨٨١، والبخاري، ح: ٦٣٦٧، ٢٨٢٣ من حديث سليمان التيمي عن أنس به، وللحديث طرق أخرى.

Comments:

Incapacity or *'ajaza* means man's lack of strength or power or ability to do anything. He might not know how to do it, or he might not have the strength to do it, or he might be too helpless or overwhelmed that despite having power, he is not able to do it.

Chapter 7. Seeking Refuge From Worry

(المعجم ٧) - الاِسْتِعَاذَةُ مِنَ الْهَمِّ (التحفة ٧)

٥٤٥١ - أَخْبَرَنَا عَلِيُّ بْنُ الْمُنْذِرِ عَنِ ابْنِ فُضَيْلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ دَعَوَاتٌ لَا يَدَعُهُنَّ، كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَغَلَبَةِ الرِّجَالِ».

5451. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had supplications that he never omitted to recite. He used to say: *'Allâhumma innî a'û<u>dh</u>u bika minal-hammi, wal-ḥazani, wal-'ajzi, wal-kasali, wal-bu<u>kh</u>li, wal-jubni, wa ghalabatar-rijâl* (O Allâh, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice and being overpowered by (other) men.)'" (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرى، ح: ٧٨٨٥ * ابن إسحاق عنعن، وللحديث شواهد كثيرة، ابن فضيل اسمه محمد.

٥٤٥٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ دَعَوَاتٌ لَا يَدَعُهُنَّ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ،

5452. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had supplications that he never neglected. He used to say: *'Allâhumma innî a'û<u>dh</u>u bika minal-ham, wal-ḥazani, wal-'ajzi, wal-kasali, wal-bu<u>kh</u>li, wal-jubni, wad-daini, wa ghalabatar-rijâl* (O Allâh, I seek refuge with You from worry,

grief, incapacity, laziness, miserliness, cowardice, debt, and being overpowered by (other) men.)'"

Imâm Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is correct, and the narration of Ibn Fuḍail[1] is a mistake. (*Ṣaḥîḥ*)

وَالْجُبْنِ، وَالدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».

قَالَ الإِمَامُ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ وَحَدِيثُ ابْنِ فُضَيْلٍ خَطَأٌ.

تخريج: أخرجه البخاري، الدعوات، باب الاستعاذة من الجبن والكسل، ح:٦٣٦٩ من حديث عمرو بن أبي عمرو به، وهو في الكبرٰى، ح:٧٨٨٦.

Comments:

Debt signifies that debt which could not be repaid, but rather increases and becomes a source of humiliation and disgrace for the debtor. Otherwise, debt in its absolute sense was often taken by the Prophet ﷺ and there is often no escape from it.

5453. Anas said: "The Prophet ﷺ used to say in his supplication: '*Allâhumma innî a'ûdhu bika minal-kasali, wal-harami, wal-jubni, wal-bukhli, wa fitnatid-dajjâli, wa 'adhâbil-qabr* (O Allâh, I seek refuge in You from laziness, old age, cowardice, miserliness, the tribulation of the *Dajjâl* and the torment of the grave.)'" (*Ṣaḥîḥ*)

٥٤٥٣ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ حُمَيْدٍ قَالَ: قَالَ أَنَسٌ: كَانَ النَّبِيُّ ﷺ يَدْعُو: «اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْجُبْنِ، وَالْبُخْلِ، وَفِتْنَةِ الدَّجَّالِ، وَعَذَابِ الْقَبْرِ».

تخريج: [صحيح] أخرجه الترمذي، الدعوات، باب [دعاء: "اللهم إني أعوذ بك من الهم والحزن ... إلخ"]، ح:٣٤٨٥ من حديث حميد الطويل به، وهو في الكبرٰى، ح:٧٨٨٧، وللحديث شواهد كثيرة * بشر هو ابن المفضل.

5454. It was narrated from Anas that the Prophet ﷺ used to say: "*Allâhumma innî a'udhu bika minal-'ajzi, wal-kasali, wal-harami, wal-bukhli, wal-jubni, wa 'aûdhu bika min 'adhâbil-qabri, wa min fitnatil-maḥyâ wal-mamâti* (O Allâh, I seek refuge in You from

٥٤٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْهَرَمِ، وَالْبُخْلِ، وَالْجُبْنِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[1] That is No. 5451.

incapacity, laziness, old age, miserliness and cowardice, and I seek refuge in You from the torment of the grave, and from the trials of life and death.)" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجهاد، باب ما يتعوذ من الجبن، ح:٢٨٢٣، ومسلم، الذكر والدعاء، باب التعوذ من العجز والكسل، ح:٢٧٠٦/ ٥٠ من حديث المعتمر بن سليمان التيمي به، وهو في الكبرٰى، ح:٧٨٨٨.

Chapter 8. Seeking Refuge From Grief

(المعجم ٨) - الاِسْتِعَاذَةُ مِنَ الْحُزْنِ (التحفة ٨)

5455. It was narrated from Anas bin Mâlik, that when the Messenger of Allâh ﷺ supplicated, he would say: "*Allâhumma innî a'û<u>dh</u>u bika minal-hammi, wal-ḥazani, wal-'ajzi, wal-kasali, wal-bu<u>kh</u>li, wal-jubni, waḍ-ḍala'id-daini, wa ghalabatar-rijâl* (O Allâh, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice, difficult debt and being over powered by men.)" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Sa'eed bin Salamah is a <u>*Shai<u>kh</u>*</u> who is weak, we only reported from him because he added in the narration.

٥٤٥٥ - أَخْبَرَنَا أَبُو حَاتِمٍ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ عَبْدِ اللهِ بْنِ الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا دَعَا قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سَعِيدُ بْنُ سَلَمَةَ شَيْخٌ ضَعِيفٌ وَإِنَّمَا أَخْرَجْنَاهُ لِلزِّيَادَةِ فِي الْحَدِيثِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٨٨٤ * سعيد هو ابن سلمة بن أبي الحسام العدوي المدني، وهو حسن الحديث، قوله: عن عبدالله بن المطلب وهم في رواية ابن حيويه والصواب، مولى المطلب بن عبدالله بن الحنطب كما في رواية ابن السني (تهذيب التهذيب:٦/ ٣٢).

Chapter 9. Seeking Refuge From Debt And Sin

(المعجم ٩) - **بَابُ الاِسْتِعَاذَةِ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ** (التحفة ٩)

5456. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to seek refuge (with Allâh) from debt and sin. I said: 'O Messenger of Allâh, how often you seek refuge from debt!' He said: 'Whoever gets into debt speaks and lies, and makes a promise and breaks it.'" (*Sahîh*)

٥٤٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ سَعِيدِ بْنِ عَطِيَّةَ وَكَانَ خَيْرَ أَهْلِ زَمَانِهِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ أَكْثَرَ مَا يَتَعَوَّذُ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ، قُلْتُ: يَا رَسُولَ اللهِ! مَا أَكْثَرَ مَا تَتَعَوَّذُ مِنَ الْمَغْرَمِ. قَالَ: «إِنَّهُ مَنْ غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

تخريج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٢، ٢٣٩٧، ومسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح: ٥٨٩/١٢٩ من حديث الزهري به.

Comments:

Such person is overwhelmed. He possesses nothing to repay. He tells lies under duress to save his soul. He is forced to make impossible promises. This demonstrates that debt here does not connote an ordinary debt or the debt in its absolute sense, but heavy back-breaking debt, whose repayment is impossible for him to make. Sin in this narration also denotes that sin which men deliberately and brazenly commit, or it might signify that sin which a debtor commits as has preceded above.

Chapter 10. Seeking Refuge From The Evil Of Hearing And Seeing

(المعجم ١٠) - **الاِسْتِعَاذَةُ مِنْ شَرِّ السَّمْعِ وَالْبَصَرِ** (التحفة ١٠)

5457. It was narrated that Shakal bin Humaid said: "I came to the Prophet ﷺ and said: 'O Prophet of Allâh, teach me words by which I may seek refuge (with Allâh).' He took me by the hand then said: 'Say: *A'ûdhu bika min sharri sam'î, wa sharri basarî, wa sharri lisânî, wa sharri qalbî, wa sharri manî* (I seek refuge in You from the evil of my

٥٤٥٧ - أَخْبَرَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ قَالَ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى أَنَّ شُتَيْرَ ابْنَ شَكَلٍ أَخْبَرَهُ عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللهِ! عَلِّمْنِي تَعَوُّذًا أَتَعَوَّذُ بِهِ، فَأَخَذَ بِيَدِي ثُمَّ قَالَ: «قُلْ أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَشَرِّ بَصَرِي،

hearing, the evil of my seeing, the evil of my tongue, the evil of my heart and the evil of my sperm),' until I had memorized it." Waki' contradicted him in the wordings. (*Ḥasan*)

وَشَرِّ لِسَانِي، وَشَرِّ قَلْبِي، وَشَرِّ مَنِيِّي» قَالَ: حَتَّى حَفِظْتُهَا. قَالَ سَعْدٌ: وَالْمَنِيُّ مَاؤُهُ. خَالَفَهُ وَكِيعٌ فِي لَفْظِهِ.

تخريج: [إسناده حسن] تقدم، ح:٥٤٤٦.

Comments:

(Please see narration 5446)

Chapter 11. Seeking Refuge From The Evil Of Seeing

(المعجم ١١) - الاِسْتِعَاذَةُ مِنْ شَرِّ الْبَصَرِ (التحفة ١١)

5458. It was narrated from Shutair bin Shakal bin Ḥumaid, that his father said: "I said: 'O Messenger of Allâh, teach me a supplication from which I may benefit.' He said: 'Say: *Allâhumma 'âfinî min sharri sam'î, wa baṣarî, wa lisânî, wa qalbî, wa min sharri manî* (O Allâh, protect me from the evil of my hearing, my seeing, my tongue and my heart, and from the evil of my sperm.)''' – Meaning sexual organ. (*Ḥasan*)

٥٤٥٨ - أَخْبَرَنِي عُبَيْدُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ قَالَ: حَدَّثَنَا أَبِي عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلَالِ بْنِ يَحْيَى، عَنْ شُتَيْرِ بْنِ شَكَلِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللّٰهِ! عَلِّمْنِي الدُّعَاءَ أَنْتَفِعُ بِهِ، قَالَ: «قُلِ: اللَّهُمَّ! عَافِنِي مِنْ شَرِّ سَمْعِي، وَبَصَرِي، وَلِسَانِي، وقَلْبِي، وَمِنْ شَرِّ مَنِيِّي». يَعْنِي ذَكَرَهُ.

تخريج: [إسناده حسن] تقدم، ح:٥٤٤٦، وهو في الكبرٰى، ح:٧٨٩١.

Chapter 12. Seeking Refuge From Laziness

(المعجم ١٢) - الاِسْتِعَاذَةُ مِنَ الْكَسَلِ (التحفة ١٢)

5459. It was narrated that Khâlid said: "Ḥumaid narrated: 'Anas – bin Mâlik – was asked about the torment of the grave and about the *Dajjâl*. He said: "The Prophet of Allâh ﷺ used to say: *Allâhumma, innî a'ûdhu bika minal-kasali, wal-harami, wal-jubni, wal-bukhli, wa fitnatid-dajjâli, wa 'adhâbil-qabr* (O Allâh, I seek refuge with You from

٥٤٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسٌ - وَهُوَ ابْنُ مَالِكٍ - عَنْ عَذَابِ الْقَبْرِ وَعَنِ الدَّجَّالِ قَالَ: كَانَ نَبِيُّ اللّٰهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْجُبْنِ، وَالْبُخْلِ، وَفِتْنَةِ الدَّجَّالِ، وَعَذَابِ الْقَبْرِ».

laziness, old age, cowardice, stinginess, the tribulation of the *Dajjâl* and the torment of the grave.)'" (*Ḥasan*)

تخريج: [صحيح] تقدم، ح:٥٤٥٣.

Comments:

The signification of the answer of Anas ﷺ is that the Deceiver or the *Dajjâl* would surely appear, and that the punishment of the grave is true. The trial of *Dajjâl* means following him.

Chapter 13. Seeking Refuge From Incapacity

(المعجم ١٣) - الاِسْتِعَاذَةُ مِنَ الْعَجْزِ (التحفة ١٣)

5460. It was narrated that Zaid bin Arqam said: "I will not teach you anything but that which the Messenger of Allâh ﷺ used to teach us. He said: '*Allâhumma innî a'ûdhu binka min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhâbil-qabri, Allâhumma âti nafsî taqwâhâ, wa zakkihâ anta khairu min zakkâhâ, anta waliyyuhâ wa mawlâhâ. Allâhumma innî a'ûdhu binka min qalbin lâ yakhsha'u wa min nafsin lâ tashba'u wa 'ilmin lâ yanfa'u wa da'watin lâ yustajâbu lahâ* (O Allâh, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allâh, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allâh, I seek refuge in You from a heart that is not humble, a soul that is not satisfied, knowledge that is of no benefit and a supplication that is not answered.)" (*Ṣaḥîḥ*)

٥٤٦٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَاضِرٌ قَالَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: لَا أُعَلِّمُكُمْ إِلَّا مَا كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ! آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَعِلْمٍ لَا يَنْفَعُ، وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا».

تخريج: أخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح:٢٧٢٢ من حديث عاصم الأحول به.

Comments:

(For detail, please see *Hadîth* 5444)

5461. It was narrated from Anas that the Prophet of Allâh ﷺ said: "*Allâhumma innî a'ûdhu bika min al-'ajzi, wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhâbil-qabri, wa fitnatil-mahyâ wal-mamât* (O Allâh, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave and the trials of life and death.)" (*Sahîh*)

٥٤٦١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: [صحيح] تقدم، ح:٥٤٥٠.

Comments:

(For detail, please see narrations 5445, 5447, and 5450)

Chapter 14. Seeking Refuge From Humiliation

(المعجم ١٤) - الاِسْتِعَاذَةُ مِنَ الذِّلَّةِ (التحفة ١٤)

5462. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "*Allâhumma, innî a'ûdhu bika minal-faqri wa a'ûdhu bika min al-qillati wadh-dhillati, wa a'ûdhu bika an azlima aw uzlam* (O Allâh, I seek refuge with You from poverty, I seek refuge with You from want and humiliation, and I seek refuge with You from wronging others or being wronged.)" Al-Awzâ'î contradicted him. (*Sahîh*)

٥٤٦٢ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ، وَأَعُوذُ بِكَ مِنَ الْقِلَّةِ وَالذِّلَّةِ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ». خَالَفَهُ الْأَوْزَاعِيُّ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب: في الاستعاذة، ح:١٥٤٤ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٧٨٩٦، وصححه ابن حبان، ح:٢٤٤٣، والحاكم: ١/ ٥٤١، ووافقه الذهبي.

Comments:

Poverty means that poverty which does not entail the danger of disbelief and misguidance, because poverty might become the source of misguidance for common folks.

5463. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from poverty, want, humiliation and wronging others or being wronged.'" (*Ṣaḥîḥ*)

٥٤٦٣ - قال أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِي الْوَلِيدُ عَنْ أَبِي عَمْرٍو هُوَ الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ ابْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ، وَالْقِلَّةِ، وَالذِّلَّةِ، وَأَنْ تَظْلِمَ أَوْ تُظْلَمَ».

تخريج: [صحيح] أخرجه ابن ماجه، الدعاء، باب ما تعوذ منه رسول الله ﷺ، ح:٣٨٤٢ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٧٨٩٧، وصححه الحاكم:١/ ٥٣١، والذهبي، والحديث السابق شاهد له.

5464. It was narrated from Abû Hurairah, from the Prophet ﷺ, that he used to say: "*Allâhumma innî a'ûdhu bika minal-qillati wal-faqri, wadh-dhillati wa a'ûdhu bika min aẓlima aw uẓlam* (O Allâh, I seek refuge with You from want, poverty and humiliation, and I seek refuge with You from wronging others or being wronged.)" (*Ṣaḥîḥ*)

٥٤٦٤ - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ. عَنِ النَّبِيِّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْقِلَّةِ وَالْفَقْرِ، وَالذِّلَّةِ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ».

تخريج: [إسناده صحيح] تقدم، ح:٥٤٦٢، وهو في الكبرٰى، ح:٧٨٩٩.

Chapter 15. Seeking Refuge From Want

(المعجم ١٥) - الاِسْتِعَاذَةُ مِنَ الْقِلَّةِ (التحفة ١٥)

5465. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from poverty, want and humiliation, and from wronging others or being wronged.'" (*Ṣaḥîḥ*)

٥٤٦٥ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ - عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنِي أَبُو

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ، وَمِنَ الْقِلَّةِ، وَمِنَ الذِّلَّةِ، وَأَنْ أَظْلِمَ أَوْ أُظْلَمَ».

تخريج: [صحيح] تقدم، ح:٥٤٦٣.

Chapter 16. Seeking Refuge From Poverty

(المعجم ١٦) - الاِسْتِعَاذَةُ مِنَ الْفَقْرِ (التحفة ١٦)

5466. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Seek refuge with Allâh from poverty, want and humiliation, and from wronging others or being wronged." (*Ṣaḥîḥ*)

٥٤٦٦ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مُوسَى ابْنُ شَيْبَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَاضٍ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ، وَالْقِلَّةِ، وَالذِّلَّةِ، وَأَنْ تَظْلِمَ أَوْ تُظْلَمَ».

تخريج: [صحيح] تقدم، ح:٥٤٦٣، وهو في الكبرى، ح:٧٩٠٠.

5467. Muslim – meaning bin Abî Bakrah – narrated that he heard his father say following the prayer: "*Allâhumma innî a'ûdhu bika minal-kufri wal-faqri, wa 'adhâbil-qabri* (O Allâh, I seek refuge with You from *Kufr*, poverty and the torment of the grave.)" I started to recite them and he said: "O my son, where did you learn these words?" I said: "O my father, I heard you saying this supplication at the end of the prayer, and I learned them from you." He said: "Continue to recite them, O my son, for the Prophet of Allâh ﷺ used to say this supplication at the end of the prayer." (*Ḥasan*)

٥٤٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا عُثْمَانُ - يَعْنِي الشَّحَّامَ - قَالَ: حَدَّثَنَا مُسْلِمٌ - يَعْنِي ابْنَ أَبِي بَكْرَةَ -: أَنَّهُ كَانَ سَمِعَ وَالِدَهُ يَقُولُ فِي دُبُرِ الصَّلَاةِ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، وَعَذَابِ الْقَبْرِ، فَجَعَلْتُ أَدْعُو بِهِنَّ فَقَالَ: يَا بُنَيَّ! أَنَّى عُلِّمْتَ هٰؤُلَاءِ الْكَلِمَاتِ؟ قُلْتُ: يَا أَبَتِ! سَمِعْتُكَ تَدْعُو بِهِنَّ فِي دُبُرِ الصَّلَاةِ فَأَخَذْتُهُنَّ عَنْكَ، قَالَ: فَالْزَمْهُنَّ يَا بُنَيَّ! فَإِنَّ نَبِيَّ اللهِ ﷺ كَانَ يَدْعُو بِهِنَّ فِي دُبُرِ الصَّلَاةِ.

تخريج: [إسناده حسن] تقدم، ح:١٣٤٨، وهو في الكبرى، ح:٧٩٠١.

Comments:

'At the end of...': The expression used in Arabic is *Dubur*. It means 'after' and also 'at the end'. Therefore, another translation could be 'after the prayer.'

Chapter 17. Seeking Refuge From The Evils Of The Trials Of The Grave

(المعجم ١٧) - الِاسْتِعَاذَةُ مِنْ شَرِّ فِتْنَةِ الْقَبْرِ (التحفة ١٧)

5468. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to say these words in his supplication: '*Allâhumma, innî a'ûdhu bika min fitnatin-nâri, wa 'adhâbin-nâri, wa fitnatil-qabri, wa 'adhâbil-qabr, wa sharri fitnatil-masîhid-dajjâli, wa sharri fitnatil-faqri, wa sharri fitnatil-ghina. Allâhummaghsil khaṭâyâya bimâ'ith-thalji wal-baradî wa anqi qalbî minal-khaṭâyâ kamâ anqaitath-thawbal-abyaḍa min ad-danasi, wa bâ'id bainî wa baina khaṭâyâya kamâ bâ'adta bainal-mashriqi wal-maghrib. Allâhumma innî a'ûdhu bika min al-kasali wal harami, wal ma'thami wal-maghram* (O Allâh, I seek refuge with You from the tribulation of the Fire and the torment of the Fire, from the tribulation of the grave and the torment of the grave, from the evil of the tribulation of the *Al-Masîḥid-Ḍajjâl*, from the evils of the tribulation of poverty and from the evil of the tribulation of richness. O Allâh, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allâh, I seek refuge in

٥٤٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ كَثِيرًا مَا يَدْعُو بِهٰؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَشَرِّ فِتْنَةِ الْفَقْرِ، وَشَرِّ فِتْنَةِ الْغِنَى، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَأَنْقِ قَلْبِي مِنَ الْخَطَايَا كَمَا أَنْقَيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْمَأْثَمِ، وَالْمَغْرَمِ».

You from laziness, old age, sin and debt.)'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو متفق عليه، انظر، ح:٥٤٧٩، وهو في الكبرٰى، ح:٧٩٠٢.

Comments:

1. The Arabic word *Fitna*, of which *Fitan* is the plural form, covers a wide range of meaning. By extension of the basic concept of 'the melting of gold and silver in the fire in order to separate, or distinguish the bad from the good', it comes to signify 'a trial, a temptation, an affliction, by which a person is tried, proved, or tested'. Man is tried or tested with various things; for instance, poverty, wealth, etc. so that his Faith or disbelief becomes clear. Likewise, people would be tested with the trial of *Ad-Dajjâl* or the Deceiver. Questioning in the grave would also reveal Faith or disbelief. That is why these things were called a trial or *Fitna*.
2. Trial of the grave signifies interrogation or questioning, which occurs between the angels and the one buried or interred. And the evil of these trials means at the time of being tested by these trials, man might fail, and instead of Faith, disbelief comes to the fore.
3. For the signification of 'the washing of sins', please turn to *Ḥadîth* 61 and 896.

Chapter 18. Seeking Refuge From A Soul That Is Not Satisfied

(المعجم ١٨) - الاِسْتِعَاذَةُ مِنَ نَفْسٍ لَا تَشْبَعُ (التحفة ١٨)

5469. Abû Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'ûdhu bika min al-arba': min 'ilmin lâ yahfa'u, wa min walbin lâ yakhsha'u, wa min nafsin lâ tashba'u, wa min du'â'in lâ yusma* (O Allâh, I seek refuge in You from four: From knowledge that is of no benefit, from a heart that is not humble, from a soul that is not satisfied and from a supplication that is not answered.)'" (*Ḥasan*)

٥٤٦٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوٰة، باب: في الاستعاذة، ح:١٥٤٨ عن قتيبة به، وصححه الحاكم: ١/ ١٠٤، ٥٣٤، ووافقه الذهبي.

Comments:

(See *Ḥadîth* 5444)

Chapter 19. Seeking Refuge From Hunger

(المعجم ١٩) - الاِسْتِعَاذَةُ مِنَ الْجُوعِ

(التحفة ١٩)

5470. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Allâhumma innî a'ûdhu bika minal-jû'i, fa innahu bi'sad-dajî'u, wa a'ûdhu bika minal-khiyânati, fa innahu bi'satil-bitânah* (O Allâh, I seek refuge in You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart.)'" (*Da'if*)

٥٤٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا ابْنُ إِدْرِيسَ عَنِ ابْنِ عَجْلَانَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهُ بِئْسَتِ الْبِطَانَةُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، ح:١٥٤٧، (انظر الحديث السابق) عن محمد بن العلاء به، وهو في الكبرٰى، ح:٧٩٠٣ * ابن عجلان عنعن.

Comments:

1. Hunger is inherent in man. There is no escaping from it. Hence, hunger in this Tradition does not mean 'absolute hunger'. It rather means serial or continuous hunger or appetite which is described by the expression *Faqr* or poverty in the narration 5462; in that man fails to obtain so much to eat and drink that he could satisfy his hunger.
2. Treachery is blameworthy, whether it is in the rights of Allâh, or the rights of bondsmen. It is a sign of hypocrisy. May Allâh keep us safe from these both.

Chapter 20. Seeking Refuge From Treachery

(المعجم ٢٠) - الاِسْتِعَاذَةُ مِنَ الْخِيَانَةِ

(التحفة ٢٠)

5471. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'ûdhu bika minal-jû'i, fa innahu bi'sad-dajî'u, wa a'ûdhu bika minal-khiyânati, fa innahu bi'satil-bitânah* (O Allâh, I seek refuge in You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart.)'" (*Hasan*)

٥٤٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ وَذَكَرَ آخَرَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الضَّجِيعُ، وَمِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ».

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٩٠٤ .

Chapter 21. Seeking Refuge From Opposing The Truth, Hypocrisy And Bad Manners

(المعجم ٢١) - الِاسْتِعَاذَةُ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الْأَخْلَاقِ (التحفة ٢١)

5472. It was narrated from Anas that the Prophet ﷺ used to say these supplications: "*Allâhumma innî a'ûdhu bika min 'ilmin lâ yanfa'u, wa qalbin lâ yakhsha'u, wa du'â'in lâ yasma'u, wa nafsin lâ tashba'u.* (O Allâh, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a supplication that is not heard and a soul that is not satisfied.)" Then he would say: '*Allâhumma innî a'ûdhu bika min hâ'ulâ'il-arba'* (O Allâh, I seek refuge with You from these four.)'" (*Ṣaḥîḥ*)

٥٤٧٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلَفٌ عَنْ حَفْصٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهٰذِهِ الدَّعَوَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَقَلْبٍ لَا يَخْشَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تَشْبَعُ» ثُمَّ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ هٰؤُلَاءِ الْأَرْبَعِ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٢٨٣ من حديث خلف بن خليفة به، وهو في الكبرٰى، ح: ٧٩٠٥، وانظر، ح: ٥٤٦٩ * حفص بن عبدالله بن أبي طلحة ويقال: ابن عمر بن عبدالله

5473. Abû Hurairah said: "The Messenger of Allâh ﷺ used to say in his supplication: '*Allâhumma innî a'ûdhu bika minash-shiqâqi wan-nifâqi, wa suw'il-akhlâq* (O Allâh, I seek refuge with You from opposing the truth, hypocrisy and bad manners.)'" (*Ḍa'îf*)

٥٤٧٣ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا ضُبَارَةُ عَنْ دُوَيْدِ بْنِ نَافِعٍ قَالَ: قَالَ أَبُو صَالِحٍ قَالَ أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ، وَسُوءِ الْأَخْلَاقِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوٰة، باب: في الاستعاذة، ح: ١٥٤٦ عن عمرو بن عثمان به، وهو في الكبرٰى، ح: ٧٩٠٦ * ضبارة مجهول (تقريب).

Comments:

'Opposing the truth': The term *Shiqâq* signifies dissension, disunity, discord, or opposition, which is based on mere obduracy, bigotry, racism, and stubbornness, and which contains no dimension of justice. Obviously, such opposition could only be against truth. Hence, it is abominable.

Chapter 22. Seeking Refuge From Debt

(المعجم ٢٢) - الاِسْتِعَاذَةُ مِنَ الْمَغْرَمِ

(التحفة ٢٢)

5474. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to seek refuge (with Allâh) from debt and sin. It was said to him: 'O Messenger of Allâh! You often seek refuge from debt and sin?' He said: 'If a man gets into debt, he speaks and lies, and he makes a promise and breaks it.'" (*Sahîh*)

٥٤٧٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ سُلَيْمَانُ بْنُ سُلَيْمٍ الْحِمْصِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ - هُوَ ابْنُ الزُّبَيْرِ - عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ التَّعَوُّذَ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ! إِنَّكَ تُكْثِرُ التَّعَوُّذَ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ، فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

تخريج: [صحيح] تقدم، ح:٥٤٥٦، وهو في الكبرى، ح:٧٩٠٧.

Comments:

(Please see *Hadîth* 5456)

Chapter 23. Seeking Refuge From Debt

(المعجم ٢٣) - الاِسْتِعَاذَةُ مِنَ الدَّيْنِ

(التحفة ٢٣)

5475. Abû Sa'eed said: "I heard the Messenger of Allâh ﷺ say: '*A'ûdhu billâhi minal-kufri wad-dain.* (I seek refuge with Allâh from *Kufr* and debt.)' A man said: 'O Messenger of Allâh, are you equating debt with *Kufr*?' The Messenger of Allâh ﷺ said: 'Yes.'" (*Da'îf*)

٥٤٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيْوَةُ وَذَكَرَ آخَرَ قَالَ: أَخْبَرَنَا سَالِمُ بْنُ غَيْلَانَ التُّجِيبِيُّ أَنَّهُ سَمِعَ دَرَّاجًا أَبَا السَّمْحِ أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالدَّيْنِ» قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَتَعْدِلُ الدَّيْنَ بِالْكُفْرِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ».

تخريج: [إسناده ضعيف] أخرجه أحمد:٣/٣٨ عن عبدالله بن يزيد المقرىء به، وهو في الكبرى، ح:٧٩٠٨، وصححه ابن حبان، ح:٢٤٣٨، ٢٤٣٩، والحاكم:١/٥٣٢، والذهبي * دراج صدوق حسن الحديث لكنه ضعيف خاصةً عن أبي الهيثم، "وآخر"، هو ابن لهيعة كما في المسند.

Comments:

In this chapter, the term *Dayn* is used, which also means debt or pecuniary obligation in general. *Dayn* signifies every right which is to be fulfilled

obligatorily, whether it is a debt or something else. Seeking refuge from *Dayn* means death might not befall me in a state when I owe rights to others, because this obligation would also become a barrier in one's entering into Paradise, as death upon disbelief prohibits entrance into Paradise. This is the reason why refuge from both these things is collectively sought, though disbelief permanently prohibits entry into Paradise.

5476. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "*A'ûdhu billâhi minal-kufri wad-dain.* (I seek refuge with Allâh from *Kufr* and debt.)" A man said: "Are you equating debt with *Kufr*?" He said: "Yes." (***Da'îf***)

٥٤٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا حَيْوَةُ عَنْ دَرَّاجٍ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالدَّيْنِ» فَقَالَ رَجُلٌ تَعْدِلُ الدَّيْنَ بِالْكُفْرِ؟ قَالَ: «نَعَمْ».

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٩٠٩.

Chapter 24. Seeking Refuge From Being Overwhelmed With Debt

(المعجم ٢٤) - الاِسْتِعَاذَةُ مِنْ غَلَبَةِ الدَّيْنِ (التحفة ٢٤)

5477. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ used to say these words in his supplication: "*Allâhumma innî a'ûdhu bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa shamâtatil-a'dâ'.* (O Allâh, I seek refuge with You from being overwhelmed with debt, from being overpowered by the enemy and from the enemy rejoicing over my misfortunes.)"' (***Hasan***)

٥٤٧٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي حُيَيُّ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو بِهٰؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَغَلَبَةِ الْعَدُوِّ، وَشَمَاتَةِ الْأَعْدَاءِ».

تخريج: [إسناده حسن] أخرجه أحمد:٢/١٧٣ من حديث حيي بن عبدالله به، وهو في الكبرٰى، ح:٧٩١٠، وصححه الحاكم علٰى شرط مسلم:١/٥٣١، ووافقه.

Chapter 25. Seeking Refuge From Difficult Debt

(المعجم ٢٥) - الاِسْتِعَاذَةُ مِنْ ضَلَعِ الدَّيْنِ (التحفة ٢٥)

5478. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ used to say: '*Allâhumma innî a'ûdhu bika minal-hammi wal hazani, wal-kasali, wal-bukhli, wal-jubni, wa dala'id-dain, wa ghalabatir-rijâl* (O Allâh, I seek refuge with You from worry, grief, laziness, miserliness, cowardice, difficult debt and being overpowered by men.)'" (*Sahîh*)

٥٤٧٨ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا الْقَاسِمُ - وَهُوَ ابْنُ يَزِيدَ الْجَرْمِيُّ - عَنْ عَبْدِ الْعَزِيزِ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».

تخريج: [صحيح] تقدم، ح:٥٤٥٢، وهو في الكبرٰى، ح:٧٩١١.

Comments:

(Please see narrations 5451 to 5452)

Chapter 26. Seeking Refuge With Allâh From The Evil Of The Trials Of Richness

(المعجم ٢٦) - الاِسْتِعَاذَةُ مِنْ شَرِّ فِتْنَةِ الْغِنَى (التحفة ٢٦)

5479. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa fitnatin-nâr, wa fitnatil-qabr, wa 'adhâbil-qabr, wa sharri fitnati masîhid-dajjâli wa sharri fitnatil-ghanâ', wa sharri fitnatil-faqri. Allâhummaghsil khatâyâya kamâ naqqaitath-thawbal-abyada minad-danas. Allâhumma innî a'ûdhu bika minal-kasali walharami wal-maghrami wal-ma'tham* (O Allâh, I seek refuge with You from the torment of the grave, the tribulation of the Fire, the tribulation of the grave and the torment of the grave, the evil of the tribulation of *Masîhid-Dajjâl*, the evil of the tribulation of richness and

٥٤٧٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَفِتْنَةِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وشَرِّ فِتْنَةِ مَسِيحِ الدَّجَّالِ، وَشَرِّ فِتْنَةِ الْغِنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، اللَّهُمَّ! اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْمَغْرَمِ وَالْمَأْثَمِ».

the evil of the tribulation of poverty. O Allâh, wash away my sins with water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth. O Allâh, I seek refuge with You from laziness, old age, debt and sin.)'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الدعوات، باب التعوذ من المأثم والمغرم، ح:٦٣٦٨، ٦٣٧٥، ومسلم، الذكر والدعاء، باب الدعوات والتعوذ، ح:٥٨٩ بعد، ح:٢٧٠٥ من حديث هشام به، وهو في الكبرى، ح:٧٩١٢، وانظر، ح:٥٤٦٨ * جرير هو ابن عبدالحميد.

Comments:

(Please see *Ḥadîth* 5468)

Chapter 27. Seeking Refuge From The Trials Of This World

(المعجم ٢٧) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الدُّنْيَا (التحفة ٢٧)

5480. Muṣ'ab bin Sa'd said that Sa'd used to teach him these words, narrating from the Prophet ﷺ: "*Allâhumma innî a'ûdhu bika minal-bukhli, wa a'ûdhu bika minal-jubni, wa a'ûdhu bika an uradda ila ardhalil-'umuri, wa a'ûdhu bika min fitnatid-dunyâ, wa 'adhâbil-qabr* (O Allâh, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from reaching the age of senility, and I seek refuge in You from the trials of this world and the torment of the grave.)" (*Ṣaḥîḥ*)

٥٤٨٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ قَالَ: كَانَ سَعْدٌ يُعَلِّمُهُ هٰؤُلَاءِ الْكَلِمَاتِ وَيَرْوِيهِنَّ عَنِ النَّبِيِّ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ».

تخريج: [صحيح] تقدم، ح:٥٤٤٧، وهو في الكبرى، ح:٧٩١٣.

5481. It was narrated that Muṣ'ab bin Sa'd and 'Amr bin Maimûn Al-Awdî said: "Sa'd used to teach his children these words as a teacher teaches his students, and he would say that the Messenger of Allâh ﷺ used to seek refuge (with Allâh) with

٥٤٨١ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ وَعَمْرِو بْنِ مَيْمُونٍ الأَوْدِيِّ قَالَا: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هٰؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُكْتِبُ

الْغِلْمَانَ وَيَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ فِي دُبُرِ كُلِّ صَلَاةٍ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ».

these words at the end of every prayer: '*Allâhumma innî a'ûdhu bika minal-bukhli, wa a'ûdhu bika minal-jubni, wa a'ûdhu bika an uradda ila ardhalil-'umuri, wa a'ûdhu bika min fitnatid-dunyâ, wa min 'adhâbil-qabr* (O Allâh, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from reaching the age of senility, and I seek refuge with You from the trials of this life and the torment of the grave).'" (*Sahîh*)

تخريج: [إسناده صحيح] تقدم، ح:٥٤٤٩، وهو في الكبرى، ح:٧٩١٤.

٥٤٨٢ - أَخْبَرَنَا أَحْمَدُ بْنُ فَضَالَةَ عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ، وَالْبُخْلِ، وَسُوءِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ، وعَذَابِ الْقَبْرِ.

5482. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allâh from cowardice, miserliness, reaching the age of second childhood, the trials of the heart and the torment of the grave. (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٥٤٤٥، وهو في الكبرى، ح:٧٩١٥.

Comments:

(Please see narrations 5445, 5447)

٥٤٨٣ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ - هُوَ أَبُو دَاوُدَ الْمُصَاحِفِيُّ - قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: أَخْبَرَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَالْبُخْلِ، وَسُوءِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ».

5483. It was narrated that 'Urwah bin Maimûn said: "I heard 'Umar bin Al-Khattâb say: 'The Messenger of Allâh ﷺ used to seek refuge with Allâh from five things and say: *Allâhumma innî a'ûdhu bika minal-jubni, wal-bukhli, wa suw'il-'umuri, wa fitnatis-sadri wa 'adhâbil-qabr* (O Allâh, I seek refuge with You from cowardice, miserliness, reaching the age of second childhood, the trials of the heart and the torment of the grave.)'" (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٥٤٤٥، وهو في الكبرٰى، ح:٧٩١٧.

5484. It was narrated that 'Amr bin Maimûn said: "The Companions of Muhammad ﷺ told me that the Messenger of Allâh ﷺ used to seek refuge with Allâh *from stinginess, cowardice, the trials of the heart and the torment of the grave.*" (*Sahîh*)

٥٤٨٤ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ ﷺ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ مِنَ الشُّحِّ، وَالْجُبْنِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ.

تخريج: [صحيح] تقدم، ح:٥٤٤٥، وهو في الكبرٰى، ح:٧٩١٨.

5485. It was narrated that 'Amr bin Maimûn said: "The Prophet ﷺ used to seek refuge." *Mursal.* (*Sahîh*)

٥٤٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ. مُرْسَلٌ.

تخريج: [صحيح] تقدم، ح:٥٤٤٥، وهو في الكبرٰى، ح:٧٩١٩.

Comments:

Mursal means that the transmitter did not mention the name of any of the Prophet's ﷺ Companions.

Chapter 28. Seeking Refuge From The Evils Of One's Sexual Organ

(المعجم ٢٨) - الاسْتِعَاذَةُ مِنْ شَرِّ الذَّكَرِ

(التحفة ٢٨)

5486. It was narrated from Shutair bin Shakal bin Humaid, that his father said: "I said: 'O Messenger of Allâh, teach me a supplication from which I may benefit.' He said: 'Say: *Allâhumma 'âfinî min sharri sam'î, wa basarî, wa lisânî, wa qalbî, wa sharri manî* (O Allâh, protect me from the evil of my hearing, my seeing, my tongue and my heart, and the evil of my sperm.)" – Meaning his sexual organ. (*Hasan*)

٥٤٨٦ - أَخْبَرَنِي عُبَيْدُ بْنُ وَكِيعٍ قَالَ: حَدَّثَنَا أَبِي عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلَالِ بْنِ يَحْيَى، عَنْ شُتَيْرِ بْنِ شَكَلِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! عَلِّمْنِي دُعَاءً أَنْتَفِعُ بِهِ. قَالَ: «قُلِ: اللَّهُمَّ! عَافِنِي مِنْ شَرِّ سَمْعِي، وَبَصَرِي، وَلِسَانِي، وَقَلْبِي، وَشَرِّ مَنِيِّي». يَعْنِي ذَكَرَهُ.

تخريج: [إسناده حسن] تقدم، ح:٥٤٤٦.

Comments:

(Please see to narration 5446)

Chapter 29. Seeking Refuge From The Evil Of *Kufr*

(المعجم ٢٩) - الاِسْتِعَاذَةُ مِنْ شَرِّ الْكُفْرِ

(التحفة ٢٩)

5487. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ used to say: "*A'ûdhu billâhi minal-kufri wal-faqr.* (O Allâh, I seek refuge with You from *Kufr* and poverty.)" A man said: "Are they equal?" He said: "Yes." (***Da'if***)

٥٤٨٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا سَالِمُ بْنُ غَيْلَانَ عَنْ دَرَّاجٍ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ» فَقَالَ رَجُلٌ: وَيَعْدِلَانِ؟ قَالَ: «نَعَمْ».

تخريج: [**إسناده ضعيف**] تقدم، ح:٥٤٧٥، وهو في الكبرٰى، ح:٧٩٢٠.

Comments:

(Please see narrations 5462, 5475)

Chapter 30. Seeking Refuge From Misguidance

(المعجم ٣٠) - الاِسْتِعَاذَةُ مِنَ الضَّلَالِ

(التحفة ٣٠)

5488. It was narrated from Umm Salamah that when the Prophet ﷺ went out of his house, he said: "*Bismillâhi Rabbi! 'Aûdhu bika min an azilla aw aḍilla aw aẓlima aw uẓlama, aw ajhala aw yujhala 'alayya* (In the name of Allâh my, Lord, I seek refuge in You from falling into error or going astray, or wronging (others) or being wronged, and from behaving or being treated in an ignorant manner.)" (***Da'if***)

٥٤٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللهِ رَبِّ! أَعُوذُ بِكَ مِنْ أَنْ أَزِلَّ أَوْ أَضِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الدعوات، باب منه [دعاء: بسم الله توكلت على الله ...]، ح:٣٤٢٧ من حديث منصور به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٧٩٢١، وصححه الحاكم على شرط الشيخين: ١/ ٥١٩، ووافقه الذهبي * الشعبي لم يسمع من أم سلمة، قاله ابن المديني، وخالفه الحاكم، والقول قول ابن المديني.

Chapter 31. Seeking Refuge From Being Overpowered By The Enemy

(المعجم ٣١) - الاسْتِعَاذَةُ مِنْ غَلَبَةِ الْعَدُوِّ (التحفة ٣١)

5489. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ used to say supplication in these words: "*Allâhumma innî a'û<u>dh</u>u bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa <u>sh</u>amâtatil-a'dâ'.* (O Allâh, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune.)" (*Ḥasan*)

٥٤٨٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حُيَيُّ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَغَلَبَةِ الْعَدُوِّ، وَشَمَاتَةِ الْأَعْدَاءِ».

تخريج: [إسناده حسن] تقدم، ح:٥٤٧٧، وهو في الكبرٰى، ح:٧٩٢٤.

Comments:

(Please see narration 5477)

Chapter 32. Seeking Refuge From The Enemy Rejoicing In One's Misfortune

(المعجم ٣٢) - الاسْتِعَاذَةُ مِنْ شَمَاتَةِ الْأَعْدَاءِ (التحفة ٣٢)

5490. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ used to say supplication in these words: "*Allâhumma innî a'û<u>dh</u>u bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa <u>sh</u>amâtatil-a'dâ'* (O Allâh, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune.)" (*Ḥasan*)

٥٤٩٠ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: قَالَ حُيَيٌّ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَشَمَاتَةِ الْأَعْدَاءِ».

تخريج: [إسناده حسن] تقدم، ح:٥٤٧٧، وهو في الكبرٰى، ح:٧٩٢٥.

Chapter 33. Seeking Refuge From Old Age

(المعجم ٣٣) - الاِسْتِعَاذَةُ مِنَ الْهَرَمِ

(التحفة ٣٣)

5491. It was narrated from 'Uthmân bin Abî Al-'Âṣ that the Prophet ﷺ used to say supplication in these words: "*Allâhumma innî a'ûdhu bika minal-kasali, walharami, wal-jubni, wal-'ajzi, wa min fitnatil-maḥyâ wal-mamât.* (O Allâh, I seek refuge in You from laziness, old age, cowardice, and incapacity, and from the trials of life and death.)" **(*Ḥasan*)**

٥٤٩١ - أَخْبَرَنَا عبدُاللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ عُثْمَانَ ابْنِ أَبِي الْعَاصِ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهٰذِهِ الدَّعَوَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْجُبْنِ، وَالْعَجْزِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: [إسناده حسن] وهو في الكبرى، ح:٧٩٢٦ * محمد هو ابن سيرين.

5492. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "I heard the Messenger of Allâh ﷺ say: '*Allâhumma innî a'ûdhu bika minal-kasali, walharami, wal-maghrami, wal-ma'thami, wa a'ûdhu bika min sharril-masîḥid-dajjâli, wa a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min 'adhâbin-nâr* (O Allâh, I seek refuge in You from laziness, old age, debt and sin, and I seek refuge in You from the evil of the *Al-Masîḥid-Dajjâl*, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the punishment of the Fire.)'" (***Ḥasan***)

٥٤٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْمَغْرَمِ، وَالْمَأْثَمِ، وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ١٨٥، ١٨٦ من حديث الليث بن سعد به.

Chapter 34. Seeking Refuge From Being Destined To An Evil End

(المعجم ٣٤) - الاِسْتِعَاذَةُ مِنْ سُوءِ الْقَضَاءِ (التحفة ٣٤)

5493. It was narrated that Abû Hurairah said: "The Prophet ﷺ used to seek refuge from these

٥٤٩٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ إِنْ

شَاءَ اللهُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ هٰذِهِ الثَّلَاثَةِ: مِنْ دَرَكِ الشَّقَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ، وَسُوءِ الْقَضَاءِ، وَجَهْدِ الْبَلَاءِ قَالَ سُفْيَانُ: هُوَ ثَلَاثَةٌ فَذَكَرْتُ أَرْبَعَةً لِأَنِّي لَا أَحْفَظُ الْوَاحِدَ الَّذِي لَيْسَ فِيهِ.

three: From being overtaken by destruction, from his enemies rejoicing in his misfortune, from being destined to an evil end, and from the difficult moment of a calamity." Sufyân (one of the narrators) *said:* "There were three, and I mentioned four because I do not remember which one was not one of them." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، الدعوات، باب التعوذ من جهد البلاء، ح:٦٣٤٧، ومسلم، الذكر والدعاء، باب: في التعوذ من سوء القضاء ودرك الشقاء وغيره، ح:٢٧٠٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٩٢٧.

(المعجم ٣٥) - الاِسْتِعَاذَةُ مِنْ دَرَكِ الشَّقَاءِ (التحفة ٣٥)

Chapter 35. Seeking Refuge From Being Overtaken By Destruction

٥٤٩٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيذُ مِنْ سُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ، وَدَرَكِ الشَّقَاءِ، وَجَهْدِ الْبَلَاءِ.

5494. It was narrated from Abû Hurairah that the Prophet ﷺ used to seek refuge from being destined to an evil end, from his enemies rejoicing in his misfortune, from being overtaken by destruction and from the difficult moment of a calamity. *(**Ṣaḥîḥ**)*

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٩٢٨.

(المعجم ٣٦) - الاِسْتِعَاذَةُ مِنَ الْجُنُونِ (التحفة ٣٦)

Chapter 36. Seeking Refuge From Madness

٥٤٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُنُونِ، وَالْجُذَامِ، وَالْبَرَصِ، وَسَيِّءِ الْأَسْقَامِ».

5495. It was narrated from Anas that the Prophet ﷺ used to say: "*Allâhumma innî a'ûdhu bika minal-junûni wal-jadhâmi, wal-baraṣi wa sayy'il-asqâm* (O Allâh, I seek refuge in You from possession, leprosy, leukederma and bad sickness (that may lead to visible deformity)." (***Ḍa'îf***)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلاة، باب: في الاستعاذة، ح: ١٥٥٤ من حديث قتادة به، ولم أجد تصريح سماعه، وهو في الكبرى، ح: ٧٩٢٩، وصححه ابن حبان، ح: ٢٤٤٦، ٢٤٤٧، والحاكم على شرط الشيخين: ١/ ٥٣٠، ووافقه الذهبي.

Chapter 37. Seeking Refuge From The Evil Eye Of The Jinn

(المعجم ٣٧) - الإِسْتِعَاذَةُ مِنْ عَيْنِ الْجَانِّ (التحفة ٣٧)

5496. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ used to seek refuge from the evil eye of the *Jinn* and the evil eye of humans. When *Al-Mu'awwadhatân* were revealed, he started to recite them and stopped reciting anything else." ***(Da'îf)***

٥٤٩٦ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبَّادٌ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ عَيْنِ الْجَانِّ وَعَيْنِ الْإِنْسِ، فَلَمَّا نَزَلَتِ الْمُعَوِّذَتَانِ أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَى ذٰلِكَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطب، باب من استرقى من العين، ح: ٣٥١١ من حديث سعيد بن سليمان به، وهو في الكبرى، ح: ٧٩٣٠، وقال الترمذي، ح: ٢٠٥٨ "حسن غريب".

Chapter 38. Seeking Refuge From Having A Bad Old Age

(المعجم ٣٨) - الإِسْتِعَاذَةُ مِنْ سُوءِ الْكِبَرِ (التحفة ٣٨)

5497. It was narrated that Anas said: "The Messenger of Allâh ﷺ used to seek refuge by saying these words: *'Allâhumma innî a'ûdhu bika minal-kasali, wal-harami, wal-jubni, wal-bukhli, wa suw'il-kibari, wa fitnatid-dajjâli wa 'adhâbil-qabr* (O Allâh, I seek refuge with You from laziness, old age, cowardice, miserliness, a bad old age, the tribulation of the *Dajjâl* and the torment of the grave.)'" ***(Sahîh)***

٥٤٩٧ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ بِهٰؤُلَاءِ الْكَلِمَاتِ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْجُبْنِ، وَالْبُخْلِ، وَسُوءِ الْكِبَرِ، وَفِتْنَةِ الدَّجَّالِ، وَعَذَابِ الْقَبْرِ».

تخريج: [صحيح] وهو في الكبرى، ح: ٧٩٣١، تقدم أطرافه، ح: ٥٤٥٣، ٥٤٥٩، وللحديث شواهد.

Comments:

In Arabic, the term used is *Kabar* (*Kabr*). If it is read *Kibr*, it would signify pride or vain conceit. If it is read *Kibar*, it would mean old age. In the case of

the signification of vain conceit or pride, *Sû'il kibr* would mean the bad habit of arrogance or priding.

Chapter 39. Seeking Refuge From Reaching The Age Of Senility

(المعجم ٣٩) - الاِسْتِعَاذَةُ مِنْ أَرْذَلِ الْعُمُرِ (التحفة ٣٩)

5498. It was narrated that 'Abdul-Mâlik bin 'Umair said: "I heard Muṣ'ab bin Sa'd say, concerning his father: 'He used to teach us five things that the Messenger of Allâh ﷺ used to recite in his supplication, and say: "*Allâhumma innî a'û<u>dh</u>u bika minal-bu<u>kh</u>li, wa a'û<u>dh</u>u bika minal-jubni, wa a'û<u>dh</u>u bika an uradda ila ar<u>dh</u>alil-'umuri, wa a'û<u>dh</u>u bika min 'a<u>dh</u>âbil-qabr* (O Allâh, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the torment of the grave.)" (*Ṣaḥîḥ*)

٥٤٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ عَنْ أَبِيهِ قَالَ: كَانَ يُعَلِّمُنَا خَمْسًا كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

تخريج: [صحيح] تقدم، ح:٥٤٤٧، وهو في الكبرٰى، ح:٧٩٣٣.

Chapter 40. Seeking Refuge From Reaching The Age Of Second Childhood

(المعجم ٤٠) - الاِسْتِعَاذَةُ مِنْ سُوءِ الْعُمُرِ (التحفة ٤٠)

5499. It was narrated that 'Amr bin Maimûn said: "I went for *Ḥajj* with 'Umar, and in Muzdalifah, I heard him say that the Prophet ﷺ used to seek refuge from five things: '*Allâhumma innî a'û<u>dh</u>u bika minal-bu<u>kh</u>li, wal-jubni, wa a'û<u>dh</u>u bika min su'il-'umuri, wa a'û<u>dh</u>u bika min fitnatiṣ-ṣadri, wa a'û<u>dh</u>u bika min 'a<u>dh</u>âbil-qabr* (O Allâh, I seek refuge with You from

٥٤٩٩ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ - يَعْنِي أَبَاهُ - عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَجَجْتُ مَعَ عُمَرَ فَسَمِعْتُهُ يَقُولُ بِجَمْعٍ: أَلَا إِنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَالْجُبْنِ، وَأَعُوذُ بِكَ مِنْ سُوءِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الصَّدْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

miserliness and cowardice, and I seek refuge with You from reaching the age of second childhood, and I seek refuge in You from the ills of the heart, and I seek refuge in You from the torment of the grave.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٥٤٤٥، وهو في الكبرٰى، ح:٧٩٣٤ .

Comments:

(See narrations 5445, 5447, and 5448)

Chapter 41. Seeking Refuge From Loss After Plenty

(المعجم ٤١) - الاِسْتِعَاذَةُ مِنَ الحَوْرِ بَعْدَ الكَوْرِ (التحفة ٤١)

5500. It was narrated from 'Abdullâh bin Sarjis that when the Messenger of Allâh ﷺ traveled, he would say: "*Allâhumma innî a'ûdhu bika min wa'thâ'is-safari, wa kâbatil-munqalabi, wal-ḥawri ba'dal-kawri, wa da'watil-maẓlumi, wa suw'il-munẓari fil-ahli wal-mâl* (O Allâh, I seek refuge with You from the hardships of travel and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and seeing some calamity befall my family or wealth.)" (*Ṣaḥîḥ*)

٥٥٠٠ - أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ».

تخريج: أخرجه مسلم، الحج، باب ما يقول إذا ركب إلى سفر الحج وغيره، ح:١٣٤٣ من حديث عاصم الأحول به، وهو في الكبرٰى، ح:٧٩٣٥ .

Comments:

1. 'Grief of return': This means 'that I return grief-stricken after having failed in my objective'.
2. 'Loss after plenty (or decrease or recession after increase or addition)': These are comprehensive all-embracing words, which cover in their range every gain and loss, good and evil, for instance, disbelief after Faith, illness after health, poverty after wealth or abundance, etc.

5501. It was narrated from 'Abdullâh bin Sarjis that when the Messenger of Allâh ﷺ traveled, he would say: "*Allâhumma innî a'ûdhu bika min wa'thâ'is-safari, wa kâbatil-munqalabi, wal-hawri ba'dal-kawri, wa da'watil-mazlumi, wa su'il-munzari fil-ahli wal-mâli wal-walad* (O Allâh, I seek refuge with You from the hardships of travel and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and seeing some calamity befall my family or wealth or child.)" (*Sahîh*)

٥٥٠١ - أَخْبَرَنَا إِسْحاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٧٩٣٦ .

Chapter 42. Seeking Refuge From The Prayer Of One Who Has Been Wronged

(المعجم ٤٢) - الاِسْتِعَاذَةُ مِنْ دَعْوَةِ الْمَظْلُومِ (التحفة ٤٢)

5502. It was narrated that 'Abdullâh bin Sarjis said: "When the Prophet ﷺ traveled, he would seek refuge with Allâh from the hardships of travel, and the sorrows of return, from loss after plenty, from the supplication of one who has been wronged, and from seeing some calamity befall." (*Sahîh*)

٥٥٠٢ - أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٧٩٣٧.

Chapter 43. Seeking Refuge From The Sorrows Of Return

(المعجم ٤٣) - الاِسْتِعَاذَةُ مِنْ كَآبَةِ الْمُنقَلَبِ (التحفة ٤٣)

5503. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ traveled and rode his mount, he gestured with his finger – and Shu'bah (one of the

٥٥٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ ابْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ بِشْرٍ الْخَثْعَمِيِّ، عَنْ

narrators) stretched out his finger – and said: *'Allâhumma, antaṣ-ṣâḥibu fis-safari wal-khalîfatu fil-ahli wal-mâl. Allâhumma, innî a'ûdhu bika min wa'thâ'is-safari, wa kâbatil-munqalabi* (O Allâh, You are our help when we are traveling and the One Who takes care of our families and wealth (in our absence). O Allâh, I seek refuge in You from the hardships of travel and the sorrows of return.)'" (*Ḥasan*)

أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ، وَمَدَّ شُعْبَةُ بِإِصْبَعِهِ قَالَ: «اللَّهُمَّ! أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب ما يقول إذا خرج مسافرًا، ح:٣٤٣٨ عن محمد بن عمر المقدمي به، وقال: "حسن غريب" وهو في الكبرى، ح:٧٩٣٨.

Chapter 44. Seeking Refuge From A Bad Neighbor

(المعجم ٤٤) - الاِسْتِعَاذَةُ مِنْ جَارِ السُّوءِ (التحفة ٤٤)

5504. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from a bad neighbor in one's permanent abode, for one's neighbor in the desert will change.'" (*Ḥasan*)

٥٥٠٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنْ جَارِ السَّوْءِ فِي دَارِ الْمُقَامِ، فَإِنَّ جَارَ الْبَادِي يَتَحَوَّلُ عَنْكَ».

تخريج: [حسن] أخرجه البخاري في الأدب المفرد، ح:١١٧ من حديث محمد بن عجلان به، وتابعه عبدالرحمٰن بن إسحاق المدني عند أحمد:٢/٣٤٦، وهو في الكبرى، ح:٧٩٣٩ .

Comments:

A place of long continuance, residence, abode, or absolute abode means a city, township, or habitation, where houses are built, which last for centuries.

Chapter 45. Seeking Refuge From Being Overpowered By Men

(المعجم ٤٥) - الاِسْتِعَاذَةُ مِنْ غَلَبَةِ الرِّجَالِ (التحفة ٤٥)

5505. Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to Abû Ṭalḥah: 'Find me one of your boys to

٥٥٠٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي

serve me.' Abû Ṭalḥah brought me out, riding behind him, and I served the Prophet ﷺ every time he stopped (on his journey). And I often heard him say: '*Allâhumma, innî a'û<u>dh</u>u bika min al-harami, wal-ḥuzni, wal-'ajzi, wal-kasali, wal-bu<u>kh</u>li, wal-jubni, wa ḍala'id-dain, wa ghalabatir-rijâl* (O Allâh, I seek refuge in You from old age, grief, incapacity, laziness, miserliness, cowardice, the burden of debt and being overpowered by men.)''' (*Ṣaḥîḥ*)

عَمْرٍو أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ لِأَبِي طَلْحَةَ: «الْتَمِسْ لِي غُلَامًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي» فَخَرَجَ بِي أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ فَكُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَالْحُزْنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».

تخريج: [صحيح] تقدم، ح:٥٤٥٢، وهو في الكبرى، ح:٧٩٤٠.

Comments:
(See no. 5452.)

Chapter 46. Seeking Refuge From The Tribulation Of The *Dajjâl*

(المعجم ٤٦) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الدَّجَّالِ (التحفة ٤٦)

5506. It was narrated from 'Âi<u>sh</u>ah that the Prophet ﷺ used to seek refuge with Allâh from the torment of the grave and the tribulation of the *Dajjâl*, and he said: "You will be tried in your graves." (*Ṣaḥîḥ*)

٥٥٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الدَّجَّالِ، قَالَ: وَقَالَ: إِنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ.

تخريج: [صحيح] تقدم، ح:٢٠٦٧، وهو في الكبرى، ح:٧٩٤١.

Comments:
(See No. 2067.)

Chapter 47. Seeking Refuge From The Torment Of Hell And The Evils Of *Al-Masîḥid-Dajjâl*

(المعجم ٤٧) - الاِسْتِعَاذَةُ مِنْ عَذَابِ جَهَنَّمَ وَشَرِّ الْمَسِيحِ الدَّجَّالِ (التحفة ٤٧)

5507. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "*A'û<u>dh</u>u billâhi min*

٥٥٠٧ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ

عَنْ مُوسَى بْنِ عُقْبَةَ: أَخْبَرَنِي أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَعُوذُ بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ، وأَعُوذُ بِاللَّهِ من عَذَابِ القبرِ، وَأَعُوذُ بِاللَّهِ مِنْ شَر الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

'adhâbi jahannama, wa a'ûdhu billâhi min 'adhâbil-qabri, wa a'ûdhu billâhi min sharril-masîhid-dajjâli, wa a'ûdhu billâhi min sharri fitnatl-mahyâ wal-mamât (I seek refuge with Allâh from the torment of Hell, and I seek refuge with Allâh from the torment of the grave, and I seek refuge with Allâh from the evil of the *Dajjâl*, and I seek refuge with Allâh from the evil of the trials of life and death.)'" (***Sahîh***)

تخريج: أخرجه مسلم، ح:٥٨٨/١٣٢ من حديث أبي الزناد به، انظر الحديث الآتي برقم:٥٥١٠، وهو في الكبرٰى، ح:٧٩٤٢.

Comments:

For details, please see narrations 5453, 5492.

٥٥٠٨ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَة حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

5508. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "*Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min 'adhâbin-nâri, wa a'ûdhu biika min fitnatl-mahyâ wal-mamât wa a'ûdhu bika min sharril-masîhid-dajjâli* (O Allâh, I seek refuge with You from the torment of the grave, and I seek refuge with You from the torment of the Fire, and I seek refuge with You from the trials of life and death, and I seek refuge with You from the evil of the *Al-Masîhid-Dajjâl*.)" (***Sahîh***)

تخريج: [إسناده صحيح] تقدم، ح:٢٠٦٢، وهو في الكبرٰى، ح:٧٩٤٣.

Chapter 48. Seeking Refuge From The Evil Of Devils Among Mankind

(المعجم ٤٨) - الاِسْتِعَاذَةُ مِنْ شَرِّ شَيَاطِينِ الإِنْسِ (التحفة ٤٨)

5509. It was narrated that Abû Dharr said: "I entered the Masjid and the Messenger of Allâh ﷺ was there, so I came and sat before him and he said: 'O Abû Dharr, seek refuge with Allâh from the evils of the devils among the *Jinn* and mankind.' I said: 'Are there devils among mankind?' He said: 'Yes.'" (*Ḍa'īf*)

٥٥٠٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ عَنْ أَبِي عُمَرَ، عَنْ عُبَيْدِ ابْنِ خَشْخَاشٍ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ فِيهِ فَجِئْتُ فَجَلَسْتُ إِلَيْهِ فَقَالَ: «يَا أَبَا ذَرٍّ! تَعَوَّذْ بِاللّٰهِ مِنْ شَرِّ شَيَاطِينِ الْجِنِّ وَالْإِنْسِ». قُلْتُ: أَوَ لِلْإِنْسِ شَيَاطِينُ؟ قَالَ: «نَعَمْ».

تخريج: [إسناده ضعيف] أخرجه أحمد:٥/١٧٨ عن وكيع عن عبدالرحمٰن بن عبدالله المسعودي به، وهو في الكبرٰى، ح:٧٩٤٤ * أبو عمر الدمشقي ضعيف (تقريب)، وعبيد لين (أيضًا)، وله شاهد ضعيف عند أحمد:٥/٢٦٥.

Chapter 49. Seeking Refuge From The Trials Of Life

(المعجم ٤٩) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الْمَحْيَا (التحفة ٤٩)

5510. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seek refuge with Allâh from the torment of the grave, seek refuge with Allâh from the trials of life and death, and seek refuge with Allâh from the tribulation of *Al-Masîḥid-Dajjâl*." (*Ṣaḥîḥ*)

٥٥١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ وَمَالِكٌ قَالَا: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عُوذُوا بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ، عُوذُوا بِاللّٰهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، عُوذُوا بِاللّٰهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلٰوة، ح:٥٨٨/١٣٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٩٤٥.

5511. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to seek refuge with Allâh from five things, saying: "Seek refuge with Allâh from the

٥٥١١ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا

عَلْقَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ يَقُولُ: «عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

torment of the grave, and from the torment of Hell, and from the trials of life and death, and from the evil of *Al-Masîḥid-Dajjâl*." (**Ṣaḥîḥ**)

تخريج: [إسناده صحيح] انظر الحديث الآتي، وهو في الكبرى، ح:٧٩٤٦.

٥٥١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ» وَكَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الْأَحْيَاءِ وَالْأَمْوَاتِ، وَفِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

5512. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever obeys me has obeyed Allâh and whoever disobeys me has disobeyed Allâh.' And he used to seek refuge from the torment of the grave, the torment of Hell, the trials that may befall the living and the dead, and the tribulation of *Al-Masîḥid-Dajjâl*." (**Ṣaḥîḥ**)

تخريج: أخرجه مسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية وتحريمها في المعصية، ح:٣٣/١٨٣٥ عن محمد بن بشار به، وهو في الكبرى، ح:٧٩٤٧.

٥٥١٣ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي عَلْقَمَةَ: حَدَّثَنِي أَبُو هُرَيْرَةَ مِنْ فِيهِ إِلَى فِيَّ قَالَ: وَقَالَ يَعْنِي النَّبِيَّ ﷺ: «اسْتَعِيذُوا بِاللَّهِ مِنْ خَمْسٍ: مِنْ عَذَابِ جَهَنَّمَ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَفِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

5513. Abû Hurairah said: "He (meaning the Prophet ﷺ) said: 'Seek refuge with Allâh from five things: From the torment of Hell, the torment of the grave, the trials of life and death, and the tribulation of *Al-Masîḥid-Dajjâl*.'" (**Ṣaḥîḥ**)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٧٩٤٨ .

Chapter 50. Seeking Refuge From The Trials Of Death

(المعجم ٥٠) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الْمَمَاتِ (التحفة ٥٠)

5514. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ used to teach them this supplication as he would teach them a *Sûrah* of the Qur'ân: "Say: *'Allâhumma, innâ na'uwdhu bika min 'adhâbi jahannama, wa a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-masîhid-dajjâli, wa a'ûdhu bika min fitnatil-mahyâ wal-mamât* (O Allâh, we seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the tribulation of *Al-Masîhid-Dajjâl*, and I seek refuge with You from the trials of life and death.)'" (*Sahîh*)

٥٥١٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُ السُّورَةَ مِنَ الْقُرْآنِ: «قُولُوا: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: [صحيح] تقدم، ح:٢٠٦٥، وهو في الموطأ:١/ ٢١٥، والكبرٰى، ح:٧٩٥٠.

5515. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seek refuge with Allâh from the punishment of Allâh, seek refuge with Allâh from the trials of life and death, from the torment of the grave and from the tribulation of the *Al-Masîhid-Dajjâl* ." (*Sahîh*)

٥٥١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَيْمُونٍ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عُوذُوا بِاللَّهِ عَزَّ وَجَلَّ مِنْ عَذَابِ اللهِ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلٰوة، ح:٥٨٨/ ١٣٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٩٥١، ٧٩٥٢ .

Chapter 51. Seeking Refuge From The Torment Of The Grave

(المعجم ٥١) - الاِسْتِعَاذَةُ مِنْ عَذَابِ الْقَبْرِ (التحفة ٥١)

5516. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say in his supplication: "*Allâhumma, innî a'û<u>dh</u>u bika min 'a<u>dh</u>âbi jahannama, wa a'û<u>dh</u>u bika min 'a<u>dh</u>âbil-qabri, wa a'û<u>dh</u>u bika min fitnatl-masîḥid-dajjâli, wa a'û<u>dh</u>u bika min fitnatil-maḥyâ wal-mamât* (O Allâh, I seek refuge with You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the tribulation of the *Al-Masîḥid-Dajjâl*, and I seek refuge with You from the trials of life and death.)" (***Ṣaḥîḥ***)

٥٥١٦ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: [صحيح] أخرجه أحمد: ١/٢٥٨ من حديث مالك به، وهو في الكبرٰى، ح: ٧٩٥٣.

Chapter 52. Seeking Refuge From The Trial Of The Grave

(المعجم ٥٢) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الْقَبْرِ (التحفة ٥٢)

5517. It was narrated from Sulaimân bin Yasâr that he heard Abû Hurairah say: "I heard the Messenger of Allâh ﷺ say in his supplication: '*Allâhumma, innî a'û<u>dh</u>u bika min fitnatil-qabri, wa fitnatid-dajjâli, wa fitnatil-maḥyâ wal-mamât* (O Allâh, I seek refuge with You from the trial of the grave, and the tribulation of the *Dajjâl*, and the trials of life and death.)'" (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and what is correct is "Sulaimân bin Sinân."

٥٥١٧ - أَخْبَرَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ كَثِيرٍ الْمُقْرِىءُ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَفِتْنَةِ الدَّجَّالِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ، وَالصَّوَابُ سُلَيْمَانُ بْنُ سِنَانٍ.

تخريج: [صحيح] وهو في الكبرى، ح: ٧٩٥٤، وانظر الحديث الآتي: ٥٥٢٢.

Comments:

If the punishment of the grave is separate from the trial of the grave, then the trial of the grave would be the questions of the angels, and the punishment of the grave means that punishment, which is meted out to the disbelievers and the hypocrites, after their interrogation by the angels. We seek refuge in Allâh from it. Taking refuge from the questioning of the angels means 'I might be able to answer them rightly and might emerge triumphant from this test'.

Chapter 53. Seeking Refuge From The Punishment of Allâh

(المعجم ٥٣) - الِاسْتِعَاذَةُ مِنْ عَذَابِ اللهِ (التحفة ٥٣)

5518. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seek refuge with Allâh from the punishment of Allâh, seek refuge with Allâh from the torment of the grave, seek refuge with Allâh from the trials of life and death, and seek refuge with Allâh from the tribulation of *Al-Masîḥid-Dajjâl*." (*Ṣaḥîḥ*)

٥٥١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عُوذُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ، عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

تخريج: [صحيح] تقدم، ح: ٥٥١٠، وهو في الكبرى، ح: ٧٩٥٧.

Chapter 54. Seeking Refuge From The Torment Of Hell

(المعجم ٥٤) - الِاسْتِعَاذَةُ مِنْ عَذَابِ جَهَنَّمَ (التحفة ٥٤)

5519. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to seek refuge (with Allâh) from the torment of Hell, the torment of the grave, and *Al-Masîḥid-Dajjâl*." (*Ṣaḥîḥ*)

٥٥١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ جَهَنَّمَ، وَعَذَابِ الْقَبْرِ، وَالْمَسِيحِ الدَّجَّالِ.

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح: ٥٨٨/١٣٣ من حديث شعبة به، وهو في الكبرى، ح: ٧٩٥٨.

Chapter 55. Seeking Refuge From The Torment Of The Fire

(المعجم ٥٥) - الاِسْتِعَاذَةُ مِنْ عَذَابِ النَّارِ (التحفة ٥٥)

5520. Abû Hurairah said: The Messenger of Allâh ﷺ said: "Seek refuge with Allâh from the torment of the Fire and the torment of the grave, from the trials of life and death, and from the evil of *Al-Masîḥid-Dajjâl* ." (*Ṣaḥîḥ*)

٥٥٢٠ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمرٍو عَنْ يَحْيَىٰ أَنَّهُ حَدَّثَهُ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ، وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

تخريج: أخرجه مسلم، (انظر الحديث السابق) من حديث الأوزاعي، والبخاري، (كما تقدم، ح: ٢٠٦٢) من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح: ٧٩٥٩ .

Chapter 56. Seeking Refuge From The Heat Of The Fire

(المعجم ٥٦) - الاِسْتِعَاذَةُ مِنْ حَرِّ النَّارِ (التحفة ٥٦)

5521. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: '*Allâhummah, rabba jibra'îla, wa mîkâ'îla wa rabba isrâfîla, a'ûdhu bika min ḥarrin-nâri wa (min) 'adhâbil-qabr* (O Allâh, Lord of Jibra'îl and Mîka'îl and Lord of Isrâfîl, I seek refuge in You from the heat of the Fire and (from) the torment of the grave.)'" (*Ḥasan*)

٥٥٢١ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ سُفْيَانَ ابْنِ سَعِيدٍ، عَنْ أَبِي حَسَّانَ، عَنْ جَسْرَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! رَبَّ جِبْرَئِيلَ وَمِيكَائِيلَ وَرَبَّ إِسْرَافِيلَ، أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ وَ[مِنْ] عَذَابِ الْقَبْرِ».

تخريج: [حسن] أخرجه أحمد: ٦/ ٦١ بإسناد حسن عن جسرة به، وهو في الكبرى، ح: ٧٩٦٠ * إبراهيم هو ابن طهمان، أبوحسان تابعه قدامة بن عبدالله العامري عند أحمد.

Comments:

Jibril, Mikail, and Israfil are superbly high-ranking Angels of Allâh. Apart from a lofty station, they possess mighty powers. They are the leaders of angels.

5522. It was narrated from Sulaimân bin Sinân Al-Muzanî that he heard Abû Hurairah say: "I heard Abû Al-Qâsim ﷺ say, during his prayer: '*Allâhumma, innî a'ûdhu bika min fitnatil-qabri, wa fitnatid-dajjâli, wa min fitnatil-maḥyâ wal-mamâti, wa min ḥarri jahannam* (O Allâh, I seek refuge with You from the trial of the grave, and from the tribulation of the *Dajjâl*, and from the trials of life and death, and from the heat of Hell.)'" (*Ṣaḥîḥ*)

٥٥٢٢ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُلَيْمَانَ بْنِ سِنَانٍ الْمُزَنِيِّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ فِي صَلَاتِهِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَمِنْ فِتْنَةِ الدَّجَّالِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ حَرِّ جَهَنَّمَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٧٩٦١.

5523. It was narrated that Anas bin Mâlik aid: "The Messenger of Allâh ﷺ said: 'Whoever asks Allâh for Paradise three times, Paradise will say: 'O Allâh, admit him to Paradise.' And whoever seeks protection from Hell three times, Hell will say: 'O Allâh, protect him from the Fire.'" (*Ṣaḥîḥ*)

٥٥٢٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ اللهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ: اللَّهُمَّ! أَدْخِلْهُ الْجَنَّةَ، وَمَنِ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ: اللَّهُمَّ! أَجِرْهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه الترمذي، صفة الجنة، باب ما جاء في صفة أنهار الجنة، ح:٢٥٧٢ من حديث أبي الأحوص به، وهو في الكبرٰى، ح:٧٩٦٢، وصححه ابن حبان، ح:٢٤٣٣، والحاكم:١/ ٥٣٥، ووافقه الذهبي، وله شواهد عند ابن حبان (الإحسان:١/ ١٧٨، ح:١٠١٠) وغيره.

Chapter 57. Seeking Refuge From The Evil Of What One Has Done, And Mentioning The Differences Reported from 'Abdullâh Bin Buraidah About That

(المعجم ٥٧) - الاسْتِعَاذَةُ مِنْ شَرِّ مَا صَنَعَ وَذِكْرُ الاخْتِلَافِ عَلَى عَبْدِ اللهِ بْنِ بُرَيْدَةَ فِيهِ (التحفة ٥٧)

5524. It was narrated from Shaddâd bin Aws that the Prophet ﷺ said: "The best of prayers for

٥٥٢٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا

forgiveness is for a person to say: '*Allâhumma, anta rabbî, lâ ilâha illâ anta, khalaqtanî wa anâ 'abduka, wa anâ 'ala 'ahdika wa wa'dika mâstaṭa'tu, a'ûdhu bika min sharri mâ ṣana'tu, abuw'u laka bidhanbî, wa abuw'u laka bini'matika 'alayya fâghfirlî, fa innahu lâ yaghfirudh-dhunuba illâ anta* (O Allâh, You are my Lord, there is no god but You. You have created me and I am Your slave and I am keeping my promise and covenant to You as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You.)' If he says this in the morning, believing in it firmly, and dies on that day before evening comes, he will enter Paradise, and if he says it in the evening, believing firmly in it, and dies before morning comes, he will enter Paradise." Al-Wâlîd bin Tha'labah contradicted him. (*Ṣaḥîḥ*)

حُسَيْنٌ الْمُعَلِّمُ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ سَيِّدَ الْاسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ! أَنْتَ رَبِّي لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِذَنْبِي وَأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَإِنْ قَالَهَا حِينَ يُصْبِحُ مُوقِنًا بِهَا فَمَاتَ دَخَلَ الْجَنَّةَ، وَإِنْ قَالَهَا حِينَ يُمْسِي مُوقِنًا بِهَا دَخَلَ الْجَنَّةَ». خَالَفَهُ الْوَلِيدُ بْنُ ثَعْلَبَةَ.

تخريج: أخرجه البخاري، الدعوات، باب ما يقول إذا أصبح، ح: ٦٣٢٣ من حديث يزيد بن زريع به، وهو في الكبرٰى، ح: ٧٩٦٣.

Chapter 58. Seeking Refuge From The Evil Of One's Actions, And Mentioning the Differences Reported From Hilâl

(المعجم ٥٨) - الإِسْتِعَاذَةُ مِنْ شَرِّ مَا عَمِلَ وَذِكْرُ الإِخْتِلَافِ عَلَى هِلَالٍ (التحفة ٥٨)

5525. It was narrated from 'Abdah bin Abî Lubâbah that Ibn Yasâf told him that he asked 'Âishah, the wife of the Prophet ﷺ, what supplication did the Messenger of

٥٥٢٥ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ شَيْبَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ أَنَّ ابْنَ

يَسَافٍ حَدَّثَهُ: أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ مَا كَانَ أَكْثَرَ مَا يَدْعُو بِهِ رَسُولُ اللهِ ﷺ قَبْلَ مَوْتِهِ؟ قَالَتْ: كَانَ أَكْثَرَ مَا كَانَ يَدْعُو بِهِ «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ بَعْدُ».

Allâh ﷺ say the most before he died? She said: "The supplication that he said the most was: '*Allâhumma, innî a'û<u>dh</u>u bika min <u>sh</u>arri mâ 'amiltu wa min <u>sh</u>arri mâ lam a'mal ba'd* (O Allâh, I seek refuge with You from the evil of what I have done, and from the evil of what I have not done yet.)'" (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرى، ح:٧٩٦٤ * ابن يساف هو هلال، أخرجه مسلم، ح:٦٦/٢٧١٦ وغيره من حديث الأوزاعي عن عبدة عن هلال بن يساف عن فروة بن نوفل عن عائشة به، وهو الصواب، انظر الحديث:٥٥٢٧.

٥٥٢٦ - أَخْبَرَنِي عِمْرَانُ بْنُ بَكَّارٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي عَبْدَةُ: حَدَّثَنِي ابْنُ يَسَافٍ قَالَ: سُئِلَتْ عَائِشَةُ مَا كَانَ أَكْثَرَ مَا كَانَ يَدْعُو بِهِ النَّبِيُّ ﷺ؟ قَالَتْ: كَانَ أَكْثَرَ دُعَائِهِ أَنْ يَقُولَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ بَعْدُ».

5526. Ibn Yasâf said: "I asked 'Âi<u>sh</u>ah, what was the supplication that the Prophet ﷺ said the most? She said: 'The supplication that he said the most was: *Allâhumma, innî a'û<u>dh</u>u bika min <u>sh</u>arri mâ 'amiltu wa min <u>sh</u>arri mâ lam a'mal ba'd* (O Allâh, I seek refuge with You from the evil of what I have done, and from the evil of what I have not done yet.)" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٧٩٦٥.

٥٥٢٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ عَمَّا كَانَ رَسُولُ اللهِ ﷺ يَدْعُو قَالَتْ: كَانَ يَقُولُ: «أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

5527. It was narrated that Farwah bin Nawfal said: "I asked the Mother of the Believers 'Âi<u>sh</u>ah about what the Messenger of Allâh ﷺ used to say in his supplication. She said: 'He used to say: *A'û<u>dh</u>u bika min <u>sh</u>arri mâ 'amiltu wa min <u>sh</u>arri mâ lam a'mal ba'd* (I seek refuge with You from the evil of what I have done and the evil of what I have not done yet.)'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الدعوات، باب: في الأدعية، ح:٢٧١٦ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح:٧٩٦٦ .

5528. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal ba'd* (O Allâh, I seek refuge with You from the evil of what I have done and from the evil of what I have not done yet.)'" (*Ṣaḥîḥ*)

٥٥٢٨ - أَخْبَرَنَا هَنَّادٌ عَنْ أَبِي الْأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ هِلَالٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٧٩٦٧، أخرجه مسلم، ح:٢٧١٦ من حديث حصين به.

Chapter 59. Seeking Refuge With Allâh From The Evil Of What One Has Not Done

(المعجم ٥٩) - الاِسْتِعَاذَةُ مِنَ شَرِّ مَا لَمْ يَعْمَلْ (التحفة ٥٩)

5529. It was narrated that Farwah bin Nawfal said: "I asked 'Âishah: 'Tell me of something that the Messenger of Allâh ﷺ used to say in his supplication.' She said: 'The Messenger of Allâh ﷺ used to say: *Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal ba'd* (O Allâh, I seek refuge with You from the evil of what I have done and from the evil of what I have not done.)'" (*Ṣaḥîḥ*)

٥٥٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ عَائِشَةَ فَقُلْتُ حَدِّثِينِي بِشَيْءٍ كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِ، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

تخريج: [صحيح] تقدم، ح:١٣٠٨ وغيره، وهو في الكبرى، ح:٧٩٦٨.

5530. It was narrated that Farwah bin Nawfal said: "I said to 'Âishah: 'Tell me of a supplication that the Messenger of Allâh ﷺ used to say.' She said: 'He used to say: *Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal ba'd* (O Allâh, I seek refuge in You from the evil of what I have done and from the evil of what I have not done.)'" (*Ṣaḥîḥ*)

٥٥٣٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ: سَمِعْتُ هِلَالَ بْنَ يَسَافٍ عَنْ فَرْوَةَ ابْنِ نَوْفَلٍ قَالَ: قُلْتُ لِعَائِشَةَ أَخْبِرِينِي بِدُعَاءٍ كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِ. قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

تخريج: [صحيح] تقدم، ح:١٣٠٨ وغيره، وهو في الكبرى، ح:٧٩٦٩.

Comments:

One could seek refuge from the evil of imminent or upcoming sins, because their ultimate appearance is already fore-destined. And on the Day of Judgment, all the sins would appear in the Book of Deeds in their entirety.

Chapter 60. Seeking Refuge From Being Swallowed Up By The Earth

(المعجم ٦٠) - الاِسْتِعَاذَةُ مِنَ الخَسْفِ (التحفة ٦٠)

5531. 'Umar said: "I heard the Messenger of Allâh ﷺ say: '*Allâhumma, innî a'û<u>dh</u>u bi-'azmatika an ughtâla min taḥtî* (O Allâh, I seek refuge in Your greatness from being swallowed up from beneath me.)'" (*Ṣaḥîḥ*)

٥٥٣١ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ عُبَادَةَ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنِي جُبَيْرُ بْنُ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ أَنَّ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي». مُخْتَصَرٌ. قَالَ جُبَيْرٌ: وَهُوَ الْخَسْفُ، قَالَ عُبَادَةُ: فَلَا أَدْرِي قَوْلُ النَّبِيِّ ﷺ أَوْ قَوْلُ جُبَيْرٍ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٧٩٧١، وصححه ابن حبان، ح:٢٣٥٦، والحاكم: ١/٥١٧، ٥١٨، ووافقه الذهبي

5532. It was narrated that Ibn 'Umar said: "The Prophet ﷺ used to say: '*Allâhumma* (O Allâh,)' and he mentioned the supplication, and said at the end, '*A'û<u>dh</u>u bika an ughtâla min taḥtî* (and I seek refuge with You from being swallowed up from beneath me.)'" (*Ṣaḥîḥ*)

٥٥٣٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْخَلِيلِ قَالَ: حَدَّثَنَا مَرْوَانُ - هُوَ ابْنُ مُعَاوِيَةَ - عَنْ عَلِيِّ ابْنِ عَبْدِ الْعَزِيزِ، عَنْ عُبَادَةَ بْنِ مُسْلِمٍ الْفَزَارِيِّ، عَنْ جُبَيْرِ بْنِ أَبِي سُلَيْمَانَ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ» فَذَكَرَ الدُّعَاءَ وَقَالَ فِي آخِرِهِ: «أَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي» يَعْنِي بِذٰلِكَ الْخَسْفَ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٧٩٧٠ .

Chapter 61. Seeking Refuge From Being Thrown From A High Place Or Crushed Beneath A Falling Wall

(المعجم ٦١) - الاِسْتِعَاذَةُ مِنَ التَّرَدِّي وَالْهَدْمِ (التحفة ٦١)

5533. It was narrated that Abû Al-Yasar said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'û<u>dh</u>u bika minat-taraddî, wal-hadmi, wal-gharaqi, wal-ḥarîqi, wa a'û<u>dh</u>u bika, an yata<u>kh</u>abbaṭanîsh-<u>sh</u>aiṭânu 'indal-mawti, wa a'û<u>dh</u>u bika an amûta fî sabîlika mudbiran, wa a'û<u>dh</u>u bika an amûta ladîgha* (O Allâh, I seek refuge with You from being thrown from a high place or crushed beneath a falling wall, or drowning or being burned, and I seek refuge with You from being led astray by the *<u>Sh</u>aitân* at the time of death, and I seek refuge with You from dying in Your cause while fleeing from the battlefield, and I seek refuge with You from dying of a scorpion sting.)'" (*Ḥasan*)

٥٥٣٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ، عَنْ صَيْفِيٍّ مَوْلَى أَبِي أَيُّوبَ، عَنْ أَبِي الْيَسَرِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ التَّرَدِّي، وَالْهَدْمِ، وَالْغَرَقِ، وَالْحَرِيقِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب: في الاستعاذة، ح:١٥٥٢، ١٥٥٣ من حديث عبدالله بن سعيد بن أبي هند به، وهو في الكبرى، ح:٧٩٧٢.

Comments:

1. The majority of these are accidental deaths in which men die all of a sudden. They do not even find the opportunity to utter the formula of the Oneness of Allâh. These types of deaths, therefore, are not good.
2. Fleeing or running away from the battleground is a major sin. Death in that condition is a sinful death.

5534. It was narrated from Abû Al-Yasar that the Messenger of Allâh ﷺ used to supplicate and say: "*Allâhumma innî a'û<u>dh</u>u bika min al-harami, wat-taraddî, wal-hadmi, wal-ghammi, wal-ḥarîqi, wal-*

٥٥٣٤ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنِي أَنَسُ بْنُ عِيَاضٍ عَنْ عَبْدِ اللهِ ابْنِ سَعِيدٍ، عَنْ صَيْفِيٍّ، عَنْ أَبِي الْيَسَرِ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو وَيَقُولُ: «اللَّهُمَّ!

إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَالتَّرَدِّي، وَالْهَدْمِ، وَالْغَمِّ، وَالْحَرِيقِ، وَالْغَرَقِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَنْ أُقْتَلَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ وَأَنْ أَمُوتَ لَدِيغًا».

gharaqi, wa a'û<u>dh</u>u bika, an yata<u>kh</u>abbaṭanî<u>sh</u>-<u>sh</u>aiṭânu 'indal-mawti, wa an uqtala fî sabîlika mudbiran, wa a'û<u>dh</u>u bika wa an amûta ladîgha (O Allâh, I seek refuge with You from old age, bering thrown from a high place, being crushed by a falling wall, distress, burning and drowning. I seek refuge with You from being led astray by the *<u>Sh</u>aitân* at the time of death and from being killed in Your cause while fleeing from the battlefield. I seek refuge with You from dying of a scorpion sting)" (***Ḥasan***)

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٧٩٧٣.

٥٥٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ سَعِيدٍ قَالَ: حَدَّثَنِي صَيْفِيٌّ مَوْلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ عَنْ أَبِي الْأَسْوَدِ السُّلَمِيِّ هٰكَذَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ، وأَعُوذُ بِكَ مِنَ التَّرَدِّي، وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرِيقِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا».

5535. It was narrated that Abû Al-Aswad Al-Sulamî said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'û<u>dh</u>u bika minal-hadmi, wa a'û<u>dh</u>u bika minat-taraddî, wa a'û<u>dh</u>u bika minal-gharaqi, wal-ḥarîqi, wa a'û<u>dh</u>u bika an yata<u>kh</u>abbaṭanî<u>sh</u>-<u>sh</u>aiṭânu 'indal-mawti, wa a'û<u>dh</u>u bika an amûta fî sabîlika mudbiran, wa a'û<u>dh</u>u bika an amûta ladîgha* (O Allâh, I seek refuge in You from being crushed by a falling wall, and I seek refuge with You from drowning or being burned, and I seek refuge with You from being led astray by the *<u>Sh</u>aiṭân* at the time of death, and I seek refuge with You from being killed for Your sake while fleeing the battlefield, and I seek refuge with You from dying of a scorpion sting.)'" (***Ḥasan***)

تخريج: [إسناده حسن] انظر الحديثين السابقين، وهو في الكبرى، ح:٧٩٧٤.

Chapter 62. Seeking Refuge In The Pleasure Of Allâh Most High From His Wrath

(المعجم ٦٢) - الاِسْتِعَاذَةُ بِرِضَاءِ اللهِ مِنْ سَخَطِ اللهِ تَعَالَى (التحفة ٦٢)

5536. It was narrated that 'Âishah said: "I looked for the Messenger of Allâh ﷺ one night in my bed, and I did not find him. I struck my hand on the head of the bed, and my hand fell on the soles of his feet. He was prostrating and saying: *'A'ûdhu bi 'afwika min 'iqâbika, wa a'ûdhu bi riḍâka min sakhaṭika, wa a'ûdhu bika minka* (I seek refuge in Your forgiveness from Your punishment, and I seek refuge in Your pleasure from Your wrath, and I seek refuge in You from You.)'" (*Ḥasan*)

٥٥٣٦ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ زَيْدٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مَسْرُوقِ بْنِ الأَجْدَعِ، عَنْ عَائِشَةَ قَالَتْ: طَلَبْتُ رَسُولَ اللهِ ﷺ ذَاتَ لَيْلَةٍ فِي فِرَاشِي فَلَمْ أُصِبْهُ، فَضَرَبْتُ بِيَدِي عَلَى رَأْسِ الْفِرَاشِ فَوَقَعَتْ يَدِي عَلَى أَخْمَصِ قَدَمَيْهِ، فَإِذَا هُوَ سَاجِدٌ يَقُولُ: «أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِكَ مِنْكَ».

تخريج: [حسن] وهو في الكبرى، ح:٧٩٧٥، وله شواهد عند المؤلف:(١٦٩، ١١٠١) وغيره * عبيدالله هو ابن عمرو الرقي، وزيد هو ابن أبي أنيسة، والقاسم هو ابن عبدالرحمٰن بن عبدالله بن مسعود.

Comments:

(See Nos. 169 and 1101.)

Chapter 63. Seeking Refuge From The Difficulty Of The Standing On The Day Of Resurrection

(المعجم ٦٣) - الاِسْتِعَاذَةُ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ (التحفة ٦٣)

5537. It was narrated that 'Âṣim bin Ḥumaid said: "I asked 'Âishah with what the Messenger of Allâh ﷺ would start *Qiyâm Al-Lail*. She said: 'You have asked me about something that no one else has asked me about. He used to say *Allâhu Akbar* ten times, and *Subḥân-Allâh* ten times, and *Istaghfir-Allâh*

٥٥٣٧ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ أَنَّ مُعَاوِيَةَ بْنَ صَالِحٍ حَدَّثَهُ: وَحَدَّثَنِي أَزْهَرُ بْنُ سَعِيدٍ يُقَالُ لَهُ الْحَرَازِيُّ شَامِيٌّ عَزِيزُ الْحَدِيثِ عَنْ عَاصِمِ ابْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ بِمَا كَانَ رَسُولُ اللهِ ﷺ يَفْتَتِحُ قِيَامَ اللَّيْلِ؟ قَالَتْ:

ten times, and he would say, *Allâhummaghfirlî, wâhdinî, wârzuqnî, wa'âfinî* (O Allâh, forgive me, guide me, grant me provision and give me good health,) and he would seek refuge from the difficulty of the standing on the Day of Resurrection.'" (***Hasan***)

سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ، كَانَ يُكَبِّرُ عَشْرًا، وَيُسَبِّحُ عَشْرًا، وَيَسْتَغْفِرُ عَشْرًا وَيَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي، وَيَتَعَوَّذُ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] تقدم، ح:١٦١٨، وهو في الكبرٰى، ح:٧٩٧٦.

Chapter 64. Seeking Refuge From A Supplication That Is Not Heard

(المعجم ٦٤) - الاِسْتِعَاذَةُ مِنْ دُعَاءٍ لَا يُسْمَعُ (التحفة ٦٤)

5538. It was narrated from Sa'eed, from Abû Hurairah who said: "The Messenger of Allâh ﷺ said: '*Allâhumma innî a'ûdhu bika min 'ilmin lâ yanfa'u, wa min qalbin lâ yakhsha'u, wa min nafsin lâ tashba'u, wa min du'a'in lâ yusma'* (O Allâh, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a soul that is not satisfied and a supplication that is not heard.)'" (***Sahîh***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: Sa'eed did not hear from Abû Hurairah, rather he heard it from his brother, from Abû Hurairah.

٥٥٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ أَبِي خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سَعِيدٌ لَمْ يَسْمَعْهُ مِنْ أَبِي هُرَيْرَةَ، بَلْ سَمِعَهُ مِنْ أَخِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] أخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح:٢٥٠ من حديث أبي خالد الأحمر به، وله شاهد حسن، انظر الحديث الآتي.

Comments:

(See No. 5444.)

5539. Abû Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'ûdhu bika min 'ilmin lâ yanfa'u, wa min qalbin lâ*

٥٥٣٩ - أَخْبَرَنَا عُبَيْدُاللهِ بنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا يَحْيَى - يَعْنِي ابْنَ يَحْيَى - قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ

yakhsha'u, wa min nafsin lâ tashba'u, wa min du'a'in lâ yusma' (O Allâh, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a soul that is not satisfied and a supplication that is not heard.)'" (*Hasan*)

أَبِي سَعِيدٍ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

تخريج: [إسناده حسن] تقدم، ح:٥٤٦٩ .

Chapter 65. Seeking Refuge From A Supplication That Is Not Answered

(المعجم ٦٥) - الاسْتِعَاذَةُ مِنْ دُعَاءٍ لَا يُسْتَجَابُ (التحفة ٦٥)

5540. It was narrated that 'Abdullâh bin Al-Hârith said: "When it was said to Zaid bin Arqam: 'Tell us what you heard from the Messenger of Allâh ﷺ, he said: "I will not tell you anything but that which the Messenger of Allâh ﷺ commanded us to say: '*Allâhumma innî a'ûdhu binka min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhâbil-qabri. Allâhumma âti nafsî taqwâhâ, wa zakkihâ anta khairu min zakkâhâ, anta waliyyuhâ wa mawlâhâ. Allâhumma innî a'ûdhu binka min nafsin lâ tashba'u wa min qalbin lâ yakhsha'u wa min 'ilmin lâ yanfa'u wa du'â'in lâ yustajâb* (O Allâh, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allâh, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allâh, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge

٥٥٤٠ - **أَخْبَرَنَا** وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ فُضَيْلٍ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ قَالَ: كَانَ إِذَا قِيلَ لِزَيْدِ ابْنِ أَرْقَمَ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ: لَا أُحَدِّثُكُمْ إِلَّا مَا كَانَ رَسُولُ اللهِ ﷺ حَدَّثَنَا بِهِ وَيَأْمُرُنَا أَنْ نَقُولَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ! آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، وَدُعَاءٍ لَا يُسْتَجَابُ».

that is of no benefit and a supplication that is not answered.)"' (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ٥٤٦٠.

Comments:

(See No. 5460.)

5541. It was narrated from Umm Salamah that when the Prophet ﷺ went out of his house, he said: "*Bismillâhi Rabbi. 'Aû<u>dh</u>u bika min an azilla aw aḍilla aw aẓlima aw uẓlama, aw ajhala aw yujhala 'alayya* (In the name of Allâh my Lord, I seek refuge in You from falling into error or going astray, or wronging (others) or being wronged, and from behaving or being treated in an ignorant manner.)" (*Ḍa'îf*)

٥٥٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللهِ، رَبِّ أَعُوذُ بِكَ مِنْ أَنْ أَزِلَّ أَوْ أَضِلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

تخريج: [إسناده ضعيف] تقدم، ح: ٥٤٨٨

Comments:

(See narration 5488)

51. The Book Of Drinks

(المعجم ٥١) - كِتَابُ الْأَشْرِبَةِ
(التحفة ٣٤)

Chapter 1. Prohibition Of *Khamr*[1]

(المعجم ١) - بَابُ تَحْرِيمِ الْخَمْرِ
(التحفة ١)

Allâh, the Blessed and Most High, says:

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Anṣâb* (stone altars for sacrifices to idols, *Jinn*, etc), and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaiṭân's* (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. *Shaiṭân* (Satan) wants only to excite enmity and hatred between you with *Khamr* (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *Aṣ-Ṣalâh* (the prayer). So, will you not then abstain?"[2]

قَالَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۝ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِي ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ﴾ [المائدة: ٩٠، ٩١].

5542. It was narrated from 'Umar that when the prohibition of *Khamr* was revealed, 'Umar said: "O Allâh, give us a clear ruling on *Khamr*," and the Verse in *Al-Baqarah* was revealed. 'Umar was called and it was recited to him. Then 'Umar said: "O Allâh, give us a clear ruling on *Khamr*," and the

٥٥٤٢ - أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ ابْنِ إِسْحَاقَ السُّنِّيُّ قِرَاءَةً عَلَيْهِ فِي بَيْتِهِ قَالَ: أَخْبَرَنَا الْإِمَامُ أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ بْنُ شُعَيْبٍ النَّسَائِيُّ رَحِمَهُ اللهُ [تَعَالَى] قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي

[1] *Khamr*: often translated as "wine", the word *Khamr* refers to any kind of intoxicant, including all kinds of alcoholic drinks.

[2] *Al-Mâ'idah* 5:90-91.

Verse in *An-Nisâ'* was revealed: "O you who believe! Approach not *Aṣ-Ṣalâh* (the prayer) when you are in a drunken state".[1] And when the *Iqâmah* for prayer was said, the caller of the Messenger of Allâh ﷺ would cry out: "O you who believe! Approach not *Aṣ-Ṣalâh* (the prayer) when you are in a drunken state." 'Umar was called and this was recited to him. Then he said: "O Allâh, give us a clear ruling on Khamr." Then the Verse in *Sûrat Al-Mâ'idah* was revealed, and 'Umar was called, and it was recited to him. When he reached the words, "So, will you not then abstain?," 'Umar said: "We have abstained, we have abstained." (*Ḍa'îf*)

إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ قَالَ عُمَرُ: اللَّهُمَّ! بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شَافِيًا، فَنَزَلَتِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ عُمَرُ: اللَّهُمَّ! بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شَافِيًا، فَنَزَلَتِ الْآيَةُ الَّتِي فِي النِّسَاءِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ﴾ [النساء: ٤٢] فَكَانَ مُنَادِي رَسُولِ اللهِ ﷺ إِذَا أَقَامَ الصَّلَاةَ نَادَى: ﴿لَا تَقْرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ﴾، فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ: اللَّهُمَّ! بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شَافِيًا، فَنَزَلَتِ الْآيَةُ الَّتِي فِي الْمَائِدَةِ، فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ، فَلَمَّا بَلَغَ ﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾. فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: انْتَهَيْنَا انْتَهَيْنَا.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأشربة، باب: في تحريم الخمر، ح: ٣٦٧٠ من حديث إسرائيل به، وهو في الكبرى، ح: ٥٠٤٩، وصححه الترمذي، ح: ٣٠٤٩، وابن المديني * أبو إسحاق عنعن، وعمرو بن شرحبيل لم يسمع من عمرو، وحديث أبي داود، ح: ٣٦٦٩ يغني عنه.

Comments:

1. This Tradition is concise. Otherwise the first Verse or the *Ayah* to descend pertaining to the prohibition of wine was the Verse of *Surah Al-Baqarah*: 'They ask you about alcoholic drinks and gambling. Say: There is great wrong in both of them and also certain benefits for mankind. But wrong in them is greater than benefit.'
2. The passionate feeling for the unlawfulness of wine in the heart of 'Umar ﷺ was inspired by Allâh, Most High, making his heart glow before the descent of the absolute commandment.

Chapter 2. The Drinks Which Were Deslroyed When Khamr Was Prohibited

(المعجم ٢) - ذِكْرُ الشَّرَابِ الَّذِي أُهْرِيقَ بِتَحْرِيمِ الْخَمْرِ (التحفة ٢)

5543. Anas bin Mâlik said: "While I

٥٥٤٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

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[1] *An-Nisâ'* 4:43.

was taking care of a group of people, including my paternal uncles, and I was the youngest of them, a man came and said: '*Khamr* has been forbidden.' I was taking care of them, and was pouring *Faḍîkh* (date-wine) for them. They said: 'Pour it away.' So I poured it away." I (the narrator) said to Anas: "What is that?" He said: "Unripe dates and dried dates." Abû Bakr bin Anas said: "That was their wine in those days." And Anas did not deny that. (*Ṣaḥîḥ*)

أَخْبَرَنَا عَبْدُ اللهِ - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ سُلَيْمَانَ التَّيْمِيِّ أَنَّ أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُمْ قَالَ: بَيْنَا أَنَا قَائِمٌ عَلَى الْحَيِّ وَأَنَا أَصْغَرُهُمْ سِنًّا عَلَى عُمُومَتِي، إِذْ جَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتِ الْخَمْرُ - وَأَنَا قَائِمٌ عَلَيْهِمْ أَسْقِيهِمْ مِنْ فَضِيخٍ لَهُمْ - فَقَالُوا: اكْفَأْهَا فَكَفَأْتُهَا فَقُلْتُ لِأَنَسٍ: مَا هُوَ؟ قَالَ: الْبُسْرُ وَالتَّمْرُ. قَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَ خَمْرُهُمْ يَوْمَئِذٍ فَلَمْ يُنْكِرْ أَنَسٌ.

تخريج: أخرجه البخاري، الأشربة، باب: نزل تحريم الخمر وهي من البسر والتمر، ح:٥٥٨٣، ومسلم، الأشربة، باب تحريم الخمر وبيان أنها تكون من عصير العنب ... إلخ، ح:١٩٨٠/ ٥ من حديث سليمان التيمى به، وهو في الكبرٰى، ح:٥٠٥٠.

5544. It was narrated that Anas said: "I was pouring (wine) for Abû Ṭalḥah, Ubayy bin Ka'b and Abû Dujânah among a group of *Anṣâr* when a man came in and said: 'Something new has happened; the prohibition of *Khamr* has been revealed.' So we poured it away." He said: "The only intoxicant in those days was *Faḍîkh*, a mixture of unripe dates and dried dates." And Anas said: "*Khamr* was forbidden, and most of their *Khamr* in those days was *Faḍîkh*." (*Ṣaḥîḥ*)

٥٥٤٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ وَأَبَا دُجَانَةَ فِي رَهْطٍ مِنَ الْأَنْصَارِ فَدَخَلَ عَلَيْنَا رَجُلٌ فَقَالَ: حَدَثَ خَبَرٌ: نَزَلَ تَحْرِيمُ الْخَمْرِ، فَكَفَأْنَا قَالَ: وَمَا هِيَ يَوْمَئِذٍ إِلَّا الْفَضِيخُ خَلِيطُ الْبُسْرِ وَالتَّمْرِ، قَالَ: وَقَالَ أَنَسٌ: لَقَدْ حُرِّمَتِ الْخَمْرُ وَإِنَّ عَامَّةَ خُمُورِهِمْ يَوْمَئِذٍ الْفَضِيخُ.

تخريج: أخرجه مسلم، ح:١٩٨٠/ ٧، انظر الحديث السابق من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح:٥٠٥١.

5545. It was narrated that Anas bin Mâlik said: "When *Khamr* was forbidden, their drink was (made from) unripe dates and dried dates." (*Ṣaḥîḥ*)

٥٥٤٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: حُرِّمَتِ الْخَمْرُ حِينَ حُرِّمَتْ

وَإِنَّهُ لَشَرَابُهُمُ الْبُسْرُ وَالتَّمْرُ.

تخريج: [صحيح] أخرجه أحمد:٣/ ١٨١ من حديث حميد به مطولاً، وهو في الكبرٰى، ح:٥٠٥٢، وله طرق أخرى عند البخاري، ح:٥٥٨٠، ٥٥٨٤ وغيره * عبدالله هو ابن المبارك.

Chapter 3. *Khamr* Is A Drink (Made) Of Unripe Dates And Dried Dates

(المعجم ٣) - اسْتِحقَاقُ الخَمْرِ لِشَرَابِ البُسْرِ وَالتَّمرِ (التحفة ٣)

5546. It was narrated that Jâbir – meaning bin 'Abdullâh – said: "Unripe dates and dried dates are *Khamr*." (*Sahîh*)

٥٥٤٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ - يَعْنِي ابْنَ عَبْدِ اللهِ - قَالَ: الْبُسْرُ وَالتَّمْرُ خَمْرٌ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٠٥٣ * عبدالله هو ابن المبارك.

5547. Jâbir bin 'Abdullâh said: "Unripe dates and dried dates are *Khamr*." Al-A'mash narrated it in *Marfû'* form. (*Sahîh*)

٥٥٤٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: الْبُسْرُ وَالتَّمْرُ خَمْرٌ. رَفَعَهُ الْأَعْمَشُ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٠٥٤.

5548. It was narrated from Jâbir that the Prophet ﷺ said: "Raisins and dried dates are *Khamr*." (*Hasan*)

٥٥٤٨ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الزَّبِيبُ وَالتَّمْرُ هُوَ الْخَمْرُ».

تخريج: [حسن] أخرجه الحاكم:٤/ ١٤١ من حديث عبيدالله بن موسٰى به، وصححه على شرط الشيخين، ووافقه الذهبي، وهو في الكبرٰى، ح:٥٠٥٥، وله شواهد كثيرة، وصححه الحافظ في الفتح.

Comments:

The purpose of this chapter and the relevant Tradition is the repudiation of the viewpoint that wine is made out of grapes only.

Chapter 4. Clear Prohibition Of Drinking *Nabîdh* Made Of Two Things Mixed Together, Relies Upon The Clarification Of *Al-Balḥ*[1] And *At-Tamr* (Dried Dates)

(المعجم ٤) - نَهْيُ الْبَيَانِ عَنْ شُرْبِ نَبِيذِ الْخَلِيطَيْنِ الرَّاجِعَةِ إِلَى بَيَانِ الْبَلَحِ وَالتَّمْرِ (التحفة ٤)

5549. It was narrated from Ibn Abî Laila, from one of the Companions of the Prophet ﷺ, that the Prophet ﷺ forbade (mixtures of) *Al-Balḥ* and dried dates, and of raisins and dried dates. (*Ṣaḥîḥ*)

٥٥٤٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْبَلَحِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الأشربة، باب: في الخليطين، ح:٣٧٠٥ من حديث شعبة به، وهو في الكبرٰى، ح:٥٠٥٦ * الحكم بن عتيبة صرح بالسماع عند أحمد:٤/ ٣١٤.

Comments:

1. Some fruit is immersed in water. When it becomes soft, the fruit is given a rub by the hands in the water. Then the water is squeezed out in a piece of cloth in a way that the straw pulp is separated. Thereupon that beverage having the effect of the fruit is drunk. This is called the *Nabidh*. It happens to be delicious and energizing. There is no harm in drinking it. But it should not be kept for a long time, because it ferments quickly, often changing to alcohol. If it turns intoxicating, it is unlawful like wine. If the *Nabidh* is brewed out of two types of fruits, meaning if two types of fruits are immersed into the water, the possibility of its turning intoxicating quickly becomes greater. It is because in it chemical action starts with speed. That is why the *Nabidh* of any two substances is absolutely forbidden. In the event of it not being alcoholic or intoxicating, however, its use would nonetheless be appropriate. But commoners do not happen to be sensible in the matter of intoxication. It was, therefore, absolutely forbidden.
2. Fresh ripe dates and dried dates are mutually quite different from each other. They were, therefore, considered equaling two different fruits.

Chapter 5. Mixing *Al-Balḥ* And *Az-Zahuw*[2]

(المعجم ٥) - خَلِيطُ الْبَلَحِ وَالزَّهْوِ (التحفة ٥)

5550. It was narrated that Ibn 'Abbâs said: "The Messenger of

٥٥٥٠ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى

[1] Which they say is the date once it begins to ripen.

[2] Unripe dates (*Al-Busr*) that have begun to take on a red or yellow color.

Allâh ﷺ forbade *Ad-Dubbâ'*, *Al-Ḥantam*, *Al-Muzaffat*, and *An-Naqîr*, and (he forbade) mixing *Al-Balḥ* with *Az-Zahuw*."[1] (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَحُ وَالزَّهْوُ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح: ١٩٩٥/ ٤١ من حديث محمد بن فضيل بن غزوان به، وهو في الكبرٰى، ح: ٥٠٥٧.

Comments:

1. In the above-quoted vessels, due to their absorbing the contents, intoxication would remain in them. These vessels were, therefore, forbidden for making *Nabîdh*. Or these vessels were probably used for brewing wine. At the time of the prohibition of alcoholic drinks or wine, the use of these vessels was temporarily forbidden so that even the idea of wine does not recur. Later on, permission to make use of these vessels was given, although one should deal cautiously and see that intoxication is not produced, Otherwise, the beverage would become unlawful. If it does not intoxicate, then there is no harm in it.
2. *Balah*, *Zahr*, *Busr*, *Rutab*, and *Tamr* are the various states or conditions of dates.

5551. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'*, *Al-Muzaffat*," – and on one occasion he added: "*An-Naqîr*," – "and (he forbade) mixing *At-Tamr* (dried dates) with raisins, and *Az-Zahuw* with *At-Tamr*." (*Ṣaḥîḥ*)

٥٥٥١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، والْمُزَفَّتِ - وَزَادَ مَرَّةً أُخْرَى - وَالنَّقِيرِ وَأَنْ يُخْلَطَ التَّمْرُ بِالزَّبِيبِ، وَالزَّهْوُ بِالتَّمْرِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٥٠٥٨.

5552. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade (mixing) *Az-Zahuw* and *At-Tamr*, and raisins and dried dates (*At-Tamr*)." (*Ṣaḥîḥ*)

٥٥٥٢ - **أَخْبَرَنَا** الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ أَبِي أَرْطَاةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ

[1] See Chapter 28 which follows.

ﷺ عَنِ الزَّهْوِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ.

تخريج: [صحيح] أخرجه أحمد:٣/٥٨ عن عبدالله بن نمير به، وهو في الكبرٰى، ح:٥٠٥٩، وللحديث شواهد كثيرة عند مسلم وغيره، وانظر الحديث الآتي.

Chapter 6. Mixing *Az-Zahuw* And *Ruṭab* Ripe Dates

(المعجم ٦) - خَلِيطُ الزَّهْوِ وَالرُّطَبِ

(التحفة ٦)

5553. 'Abdullâh bin Abî Qatâdah narrated from his father that the Prophet ﷺ said: "Do not combine dried dates with raisins, nor *Az-Zahuw* with ripe dates." (*Ṣaḥîḥ*)

٥٥٥٣ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: لَا تَجْمَعُوا بَيْنَ التَّمْرِ وَالزَّبِيبِ وَلَا بَيْنَ الزَّهْوِ وَالرُّطَبِ.

تخريج: أخرجه البخاري، الأشربة، باب من رأى أن لا يخلط البسر والتمر ... إلخ، ح:٥٦٠٢، ومسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح:١٩٨٨ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح:٥٠٦٠.

5554. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "Do not soak *Az-Zahuw* and ripe dates together, and do not soak raisins and ripe dates together." (*Ṣaḥîḥ*)

٥٥٥٤ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَلِيٌّ - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَنْبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا، وَلَا تَنْبِذُوا الزَّبِيبَ وَالرُّطَبَ جَمِيعًا».

تخريج: أخرجه مسلم، ح:١٩٨٨/٢٥ عن محمد بن المثنى به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٥٠٦١ .

Chapter 7. Mixing *Az-Zahuw* And *Al-Busr*

(المعجم ٧) - خَلِيطُ الزَّهْوِ وَالْبُسْرِ

(التحفة ٧)

5555. It was narrated that Abû Sa'eed Al-Khadrî said: "The Messenger of Allâh ﷺ forbade mixing dried dates and raisins, and

٥٥٥٥ - **أَخْبَرَنَا** أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ - هُوَ ابْنُ طَهْمَانَ - عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ

mixing *Az-Zahuw* and dried dates, and *Az-Zahuw* and *Al-Busr*." (*Sahîh*)

سُلَيْمَانَ، عَنْ مَالِكِ بْنِ الحَارِثِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُخْلَطَ التَّمْرُ وَالزَّبِيبُ، وَأَنْ يُخْلَطَ الزَّهْوُ وَالتَّمْرُ، وَالزَّهْوُ وَالْبُسْرُ.

تخريج: [**صحيح**] أخرجه أحمد: ٣/ ٦٢ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح: ٥٠٦٢، وللحديث شواهد.

Chapter 8. Mixing *Al-Busr* And Ripe Dates (*Ar-Rutab*)

(المعجم ٨) - خَلِيطُ الْبُسْرِ وَالرُّطَبِ (التحفة ٨)

5556. 'Atâ' narrated from Jâbir that the Prophet ﷺ forbade mixing dried dates and raisins, and *Al-Busr* and ripe dates. (*Sahîh*)

٥٥٥٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ وَالْبُسْرِ وَالرُّطَبِ.

تخريج: أخرجه مسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح: ١٨/١٩٨٦ من حديث يحيى القطان، والبخاري، الأشربة، باب من رأى أن لا يخلط البسر والتمر . . . إلخ، ح: ٥٦٠١ من حديث ابن جريج، وهو في الكبرٰى، ح: ٥٠٦٣.

5557. It was narrated from Jâbir, that the Messenger of Allâh ﷺ said: "Do not mix raisins and dried dates, nor *Al-Busr* and dried dates." (*Sahîh*)

٥٥٥٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا بِسْطَامٌ قَالَ: حَدَّثَنَا مَالِكُ ابْنُ دِينَارٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ، وَلَا الْبُسْرَ وَالتَّمْرَ».

تخريج: [**إسناده صحيح**] وهو متفق عليه من حديث عطاء به، انظر الحديث السابق والآتي، والحديث في الكبرٰى، ح: ٥٠٦٤ * بسطام هو ابن مسلم.

Chapter 9. Mixing *Al-Busr* And Dried Dates (*At-Tamr*)

(المعجم ٩) - خَلِيطُ الْبُسْرِ وَالتَّمْرِ (التحفة ٩)

5558. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade soaking raisins and dried

٥٥٥٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَطَاءٍ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ

dates together, and he forbade soaking *Al-Busr* and dried dates together. (***Sahîh***)

نَهَى أَنْ يُنْبَذَ الزَّبِيبُ وَالتَّمْرُ جَمِيعًا، وَنَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالتَّمْرُ جَمِيعًا.

تخريج: أخرجه مسلم: ١٧/١٩٨٦، انظر الحديث المتقدم: ٥٥٥٦ عن قتيبة به، وهو في الكبرٰى، ح: ٥٠٦٥.

5559. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'*, *Al-Hantam*, *Al-Muzaffat*, and *An-Naqîr*, and that *Al-Busr* be mixed with dried dates, and that raisins be mixed with dried dates, and he wrote to the people of Hajar saying: 'Do not mix raisins and dried dates together.'" (***Sahîh***)

٥٥٥٩ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ فُضَيْلٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَعَنِ الْبُسْرِ وَالتَّمْرِ أَنْ يُخْلَطَا، وعَنِ الزَّبِيبِ وَالتَّمْرِ أَنْ يُخْلَطَا، وَكَتَبَ إِلَى أَهْلِ هَجَرَ: أَنْ لَا تَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ جَمِيعًا.

تخريج: أخرجه مسلم، ح: ١٩٩٠ من حديث أبي إسحاق الشيباني به، وهو في الكبرٰى، ح: ٥٠٦٦.

Comments:

(For details, please turn to narration 5550)

5560. It was narrated that Ibn 'Abbâs said: "*Al-Busr* on their own are unlawful and with dried dates they are unlawful."[1] (***Sahîh***)

٥٥٦٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا حُمَيْدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الْبُسْرُ وَحْدَهُ حَرَامٌ وَمَعَ التَّمْرِ حَرَامٌ.

تخريج: [صحيح موقوف] وهو في الكبرٰى، ح: ٥٠٦٧، وله شواهد عند أبي داود، ح: ٣٧٠٩، وأحمد: ١/ ٣١٠، ٣٣٤ وغيره * يزيد هو ابن هارون.

Comments:

In the *Nabîdh* or beverage brewed out of the *Busr* variety of dates, intoxication might probably have been taking place quickly. Ibn Abbas ﷺ might have been considering it unlawful on that account. In every case, it is unlawful only when it causes intoxication, otherwise not. But the concocted *Nabîdh* or beverage brewed out of *Busr* and *Tamr* is invariably unlawful, irrespective of whether it intoxicates or does not intoxicate. This is because Allâh's Messenger ﷺ has forbidden it absolutely.

[1] Meaning when soaking them in water to make a drink.

Chapter 10. Mixing Dried Dates And Raisins

(المعجم ١٠) - خَلِيطُ التَّمْرِ وَالزَّبِيبِ

(التحفة ١٠)

5561. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade mixing dried dates and raisins, and dried dates and *Al-Busr*." (***Sahîh***)

٥٥٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ وَعَلِيُّ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ، وَعَنِ التَّمْرِ وَالْبُسْرِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء . . . إلخ، ح:١٩٩٥/ ٤١ من حديث حبيب به مطولاً، وهو في الكبرى، ح:٥٠٦٨ * عبدالرحيم هو ابن سليمان.

5562. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade dried dates and raisins, and he forbade dried dates and *Al-Busr*, if they are soaked together." (***Sahîh***)

٥٥٦٢ - أَخْبَرَنَا قُرَيْشُ بْنُ عَبْدِ الرَّحْمٰنِ الْبَاوَرْدِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّمْرِ وَالزَّبِيبِ، وَنَهَى عَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُنْبَذَا جَمِيعًا.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٥٠٦٩، وله شواهد، انظر، ح:٥٥٦٤ * علي بن الحسن هو ابن شقيق.

Chapter 11. Mixing Ripe Dates And Raisins

(المعجم ١١) - خَلِيطُ الرُّطَبِ وَالزَّبِيبِ

(التحفة ١١)

5563. It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ said: "Do not soak *Az-Zahuw* and ripe dates, and do not soak ripe dates and raisins together." (***Sahîh***)

٥٥٦٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْبِذُوا الزَّهْوَ وَالرُّطَبَ، وَلَا تَنْبِذُوا الرُّطَبَ وَالزَّبِيبَ جَمِيعًا».

تخريج: [**صحيح**] تقدم، ح:٥٥٥٣، وهو في الكبرى، ح:٥٠٧٠.

Chapter 12. Mixing *Al-Busr* And Raisins

(المعجم ١٢) - خَلِيطُ الْبُسْرِ وَالزَّبِيبِ
(التحفة ١٢)

5564. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade soaking raisins and *Al-Busr* together, and he forbade soaking *Al-Busr* and ripe dates together. (*Ṣaḥîḥ*)

٥٥٦٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ نَهَى أَنْ يُنْبَذَ الزَّبِيبُ وَالْبُسْرُ جَمِيعًا، وَنَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا.

تخريج: أخرجه مسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح:١٩٨٦/١٩ عن قتيبة به، وهو في الكبرٰى، ح:٥٠٧١.

Chapter 13. Mentioning The Reason Why These Mixtures Are Forbidden, Which Is That One Of Them Is More Potent Than The Other

(المعجم ١٣) - ذِكْرُ العِلَّةِ الَّتِي مِنْ أَجْلِهَا نُهِيَ عَنِ الخَلِيطَيْنِ وَهِيَ لِيَقْوَى أَحَدُهُمَا عَلَى صَاحِبِهِ (التحفة ١٣)

5565. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ forbade us to soak two things together when one is more potent than the other. I asked him about *Faḍîkh* (a drink made from fresh dates cut open) and he forbade it. He disliked the extra bit on *Al-Busr*, fearing that that might make it two things, so we used to cut it off." (*Ṣaḥîḥ*)

٥٥٦٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ وِقَاءِ بْنِ إِيَاسٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ نَجْمَعَ شَيْئَيْنِ نَبِيذًا يَبْغِي أَحَدُهُمَا عَلَى صَاحِبِهِ قَالَ: وَسَأَلْتُهُ عَنِ الْفَضِيخِ، فَنَهَانِي عَنْهُ قَالَ: كَانَ يَكْرَهُ الْمُذَنِّبَ مِنَ الْبُسْرِ مَخَافَةَ أَنْ يَكُونَا شَيْئَيْنِ فَكُنَّا نَقْطَعُهُ.

تخريج: [حسن] وهو في الكبرٰى، ح:٥٠٧٢، وللحديث شواهد، منها الحديث الآتي * عبدالله هو ابن المبارك.

Comments:

1. *'Fadhîkh'*: It was a beverage of the kind called *Nabîdh*, which was prepared from full-grown unripe dates without them being touched, i.e. boiled or heated in any degree. Since it used to be intoxicating, it was forbidden.
2. 'Which has ripened from one side': Ripe on one side, unripe on the other. So to state, such type of date is also a fruit consisting of two varieties. Unripe and fully ripe (fresh ripe dates). Therefore, the *Nabîdh* or beverage of this type of dates is also forbidden, except for when both the sides are separated, and the *Nabîdh* is made out of one portion, as has been described in the Tradition itself.

5566. It was narrated that Abû Idrîs said: "I saw Anas bin Mâlik when some *Busr* which had extra bits were brought to him, and he started to cut them off." (***Ḥasan***)

٥٥٦٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ أَبِي إِدْرِيسَ قَالَ: شَهِدْتُ أَنَسَ بْنَ مَالِكٍ أُتِيَ بِبُسْرٍ مُذَنِّبٍ فَجَعَلَ يَقْطَعُهُ مِنْهُ.

تخريج: [حسن] وهو في الكبرى، ح:٥٠٧٣ * أبو إدريس هو البصري، هشام بن حسان عنعن، وله شواهد.

5567. Qatâdah said: "Anas used to tell us to cut off the extra bits." (***Ḥasan***)

٥٥٦٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ: قَالَ قَتَادَةُ: كَانَ أَنَسٌ يَأْمُرُنَا بِالتَّذْنُوبِ فَيُقْرَضُ.

تخريج: [حسن] وهو في الكبرى، ح:٥٠٧٥.

5568. It was narrated that Anas would not leave any dates that had become ripe but he would remove them from his *Faḍîkh*. (***Ḥasan***)

٥٥٦٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّهُ كَانَ لَا يَدَعُ شَيْئًا قَدْ أَرْطَبَ إِلَّا عَزَلَهُ عَنْ فَضِيخِهِ.

تخريج: [حسن] وهو في الكبرى، ح:٥٠٧٤.

Chapter 14. Concession Allowing Soaking Of *Al-Busr* On Their Own, And Drinking It Before It Changes In One's *Faḍîkh*

(المعجم ١٤) - التَّرْخِيصُ فِي انْتِبَاذِ الْبُسْرِ وَحْدَهُ وَشُرْبِهِ قَبْلَ تَغَيُّرِهِ فِي فَضِيخِهِ (التحفة ١٤)

5569. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "Do not soak *Az-Zahuw* and ripe dates together, nor *Al-Busr* and raisins together. Soak each one of them on its own." (***Ḥasan***)

٥٥٦٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَنْبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا، وَلَا الْبُسْرَ وَالزَّبِيبَ جَمِيعًا، وَانْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ».

تخريج: [صحيح] تقدم، ح:٥٥٥٣، وهو في الكبرى، ح:٥٠٧٦.

Chapter 15. Concession Allowing Soaking (Of These Fruits) In Vessels That Are Tied Shut

(المعجم ١٥) - الرُّخْصَةُ فِي الانْتِبَاذِ فِي الأَسْقِيَةِ الَّتِي يُلَاثُ عَلَى أَفْوَاهِهَا (التحفة ١٥)

5570. Yaḥya narrated that 'Abdullâh bin Abî Qatâdah said to him from his father, that the Prophet ﷺ forbade mixing *Az-Zahuw* and dried dates, and mixing *Al-Busr* and dried dates, and he said: "Soak each one of them on its own in vessels that are tied shut." (*Ṣaḥîḥ*)

٥٥٧٠ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَىٰ أَنَّ عَبْدَ اللهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ خَلِيطِ الزَّهْوِ وَالتَّمْرِ، وَخَلِيطِ الْبُسْرِ وَالتَّمْرِ، وَقَالَ: «لِتَنْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ فِي الْأَسْقِيَةِ الَّتِي يُلَاثُ عَلَى أَفْوَاهِهَا».

تخريج: [إسناده صحيح] وهو متفق عليه من حديث يحيى بن أبي كثير به، انظر الحديث السابق، وهو في الكبرٰى، ح:٥٠٧٧.

Comments:

The purpose of the chapter is that the *Nabîdh* ought to be made in water-skins instead of pitchers. In pitchers, particularly those which are coated with tar, intoxication takes place quickly and remains after the drink is removed. In skins, intoxication does not occur rapidly. Even if intoxication takes place, it is soon discovered.

Chapter 16. Concession Allowing Soaking Of Dried Dates On Their Own

(المعجم ١٦) - التَّرْخِيصُ فِي انْتِبَاذِ التَّمْرِ وَحْدَهُ (التحفة ١٦)

5571. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade mixing *Al-Busr* with dried dates, or raisins with dried dates, or raisins with *Al-Busr*, and he said: 'Whoever among you (wants to) drink them, let him drink each one of them on its own: dried dates on their own, or *Al-Busr* on their own, or raisins on their own." (*Ṣaḥîḥ*)

٥٥٧١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُخْلَطَ بُسْرٌ بِتَمْرٍ أَوْ زَبِيبٌ بِتَمْرٍ أَوْ زَبِيبٌ بِبُسْرٍ وَقَالَ: «مَنْ شَرِبَهُ مِنْكُمْ فَلْيَشْرَبْ كُلَّ وَاحِدٍ مِنْهُ فَرْدًا: تَمْرًا فَرْدًا، أَوْ بُسْرًا فَرْدًا، أَوْ زَبِيبًا فَرْدًا».

تخريج: أخرجه مسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح:١٩٨٧/ ٢٣

من حديث إسماعيل العبدي به، وهو في الكبرى، ح:٥٠٧٨.

5572. Abû Sa'eed Al-Khudrî narrated that the Prophet ﷺ forbade mixing *Al-Busr* with dried dates, or raisins with dried dates, or raisins with *Al-Busr*, and he said: "Whoever among you (wants to) drink them, let him drink each one on its own." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Abû Al-Mutawakkil's name is 'Alî bin Dâwûd.

٥٥٧٢ - أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِي قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَخْلِطَ بُسْرًا بِتَمْرٍ أَوْ زَبِيبًا بِتَمْرٍ أَوْ زَبِيبًا بِبُسْرٍ، وَقَالَ: «مَنْ شَرِبَ مِنْكُمْ فَلْيَشْرَبْ كُلَّ وَاحِدٍ مِنْهُ فَرْدًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَبُو الْمُتَوَكِّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٠٧٩.

Chapter 17. Soaking Raisins On Their Own

(المعجم ١٧) - انْتِبَاذُ الزَّبِيبِ وَحْدَهُ (التحفة ١٧)

5573. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade mixing *Al-Busr* and raisins, and *Al-Busr* and dried dates, and he said: 'Soak each one of them on its own.'" (*Ṣaḥîḥ*)

٥٥٧٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: أَخْبَرَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُخْلَطَ الْبُسْرُ وَالزَّبِيبُ وَالْبُسْرُ وَالتَّمْرُ وَقَالَ: «انْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ».

تخريج: أخرجه مسلم، ح:١٩٨٩/٢٦م من حديث عكرمة به، وهو في الكبرى، ح:٥٠٨٠.

Chapter 18. Concession Allowing Soaking *Al-Busr* On Their Own

(المعجم ١٨) - الرُّخْصَةُ فِي انْتِبَاذِ الْبُسْرِ وَحْدَهُ (التحفة ١٨)

5574. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ forbade soaking dried dates and raisins, and dried dates and *Al-Busr*, and he said: "Soak raisins on

٥٥٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى - يَعْنِي ابْنَ عِمْرَانَ - عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ

ﷺ نَهَى أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ وَالتَّمْرُ وَالْبُسْرُ وَقَالَ: «انْتَبِذُوا الزَّبِيبَ فَرْدًا وَالتَّمْرَ فَرْدًا وَالْبُسْرَ فَرْدًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو كَثِيرٍ اسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمٰنِ.

تخريج: [صحيح] تقدم، ح:٥٥٧١، وهو في الكبرى، ح:٥٠٨١.

their own, and dried dates on their own, and *Al-Busr* on their own." (*Saḥîḥ*)

(المعجم ١٩) - تَأْوِيلُ قَوْلِ اللهِ تَعَالَى: ﴿وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَـٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا﴾ [النحل: ٦٧] (التحفة ١٩)

Chapter 19. Interpretation Of The Saying Of Allâh The Most High: "And From The Fruits Of Date Palms And Grapes, You Derive Strong Drink And A Goodly Provision"[1]

٥٥٧٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ؛ ح وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ» وَقَالَ سُوَيْدٌ: فِي هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةُ وَالْعِنَبَةُ.

تخريج: أخرجه مسلم، الأشربة، باب بيان أن جميع ما ينبذ مما يتخذ من النخل والعنب، يسمى خمرًا، ح:١٩٨٥/ ١٤ من حديث الأوزاعي به، وهو في الكبرى، ح:٥٠٨٢ .

5575. Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Khamr* comes from these two.'" Suwaid (one of the narrators) said: "From these two trees: The date palm and the grapevine." (*Saḥîḥ*)

٥٥٧٦ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

5576. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Khamr* comes from these two trees: The date palm and the grapevine.'" (*Saḥîḥ*)

[1] *An-Naḥl* 16:67.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرىٰ، ح:٥٠٨٣.

5577. It was narrated from Al-Mughîrah that Ibrâhîm and Al-Sha'bî said: "Strong drink is *Khamr*." (***Da'if***)

٥٥٧٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شَرِيكٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ وَالشَّعْبِيِّ قَالَا: السَّكَرُ خَمْرٌ.

تخريج: [إسناده ضعيف] وهو في الكبرىٰ، ح:٥٠٨٤ * شريك ومغيرة مدلسان وعنعنا.

5578. It was narrated that Sa'eed bin Jubair said: "Strong drink is *Khamr*." (***Sahîh***)

٥٥٧٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: السَّكَرُ خَمْرٌ.

تخريج: [صحيح] وهو في الكبرىٰ، ح:٥٠٨٥، وانظر الحديث الآتي.

5579. It was narrated that Sa'eed bin Jubair said: "Strong drink is *Khamr*." (***Sahîh***)

٥٥٧٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ حَبِيبٍ - وَهُوَ ابْنُ أَبِي عَمْرَةَ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: السَّكَرُ خَمْرٌ.

تخريج: [إسناده صحيح] وهو في الكبرىٰ، ح:٥٠٨٦.

5580. It was narrated that Sa'eed bin Jubair said: "Strong drink is unlawful, and a 'goodly provision' (is lawful)." (***Sahîh***)

٥٥٨٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: السَّكَرُ حَرَامٌ وَالرِّزْقُ الْحَسَنُ [حَلَالٌ].

تخريج: [صحيح] وهو في الكبرىٰ، ح:٥٠٨٧ .

Comments:

By quoting the statements of various followers or the *Tâbi'in*, the objective is to underscore the truth that according to the followers residing in the cities of Kûfa, Busra and Makkah, alcoholic drink could be made out of dates also, as it is made from grapes. And this is the course of action adopted by the dominant majority of the people of knowledge, Traditionalists and jurists.

Chapter 20. Kinds Of Things From Which *Khamr* Was Made When The Prohibition Of It Was Revealed

(المعجم ٢٠) - ذِكْرُ أَنْوَاعِ الأَشْيَاءِ الَّتِي كَانَتْ مِنهَا الخَمْرُ حِينَ نَزَلَ تَحْرِيمُهَا (التحفة ٢٠)

5581. It was narrated that Ibn 'Umar said: "I heard 'Umar, may Allâh be pleased with him, delivering a *Khuṭbah* on the *Minbar* of Al-Madînah and he said: 'O people, on the day that the prohibition of *Khamr* was revealed, it was made from five things: From grapes, dates, honey, wheat and barley. *Khamr* is that which overcomes the mind.'" **(*Ṣaḥîḥ*)**

٥٥٨١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَبُو حَيَّانَ قَالَ: حَدَّثَنَا الشَّعْبِيُّ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَخْطُبُ عَلَى مِنْبَرِ الْمَدِينَةِ فَقَالَ: أَيُّهَا النَّاسُ! أَلَا إِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ يَوْمَ نَزَلَ، وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعِنَبِ، وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ.

تخريج: أخرجه مسلم، التفسير، باب: في نزول تحريم الخمر، ح:٣٠٣٢/٣٣ من حديث إسماعيل ابن علية، والبخاري، الأشربة، باب الخمر من العنب وغيره، ح:٥٥٨١ من حديث أبي حيان به، وهو في الكبرٰى، ح:٥٠٨٨.

5582. It was narrated that Ibn 'Umar said: "I heard 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, on the *Minbar* of the Messenger of Allâh ﷺ, say: 'The prohibition of *Khamr* was revealed when it was made from five things: From grapes, wheat, barley, dates and honey.'" **(*Ṣaḥîḥ*)**

٥٥٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا ابْنُ إِدْرِيسَ عَنْ زَكَرِيَّا وَأَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَلَى مِنْبَرِ رَسُولِ اللهِ ﷺ يَقُولُ: أَمَّا بَعْدُ، فَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعِنَبِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالْعَسَلِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٠٨٩.

Comments:

By the mention of these five things, negation of the remaining things is not meant. On the contrary, the objective is to show their customary practices. Otherwise from whatever substance the wine is prepared, it is unlawful. Even a drop of it is unlawful.

5583. It was narrated that Ibn 'Umar said: "*Khamr* is made from

٥٥٨٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي

five things: From dates, wheat, barley, honey and grapes." (*Sahîh*)

حَصِينٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عُمَرَ قَالَ: الْخَمْرُ مِنْ خَمْسَةٍ: مِنَ التَّمْرِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالْعَسَلِ، وَالْعِنَبِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٥٠٩٠.

Chapter 21. Prohibition Of Intoxicating Drinks Made From Fruits And Grains Of All Types

(المعجم ٢١) - تَحْرِيمُ الأَشْرِبَةِ الْمُسْكِرَةِ مِنَ الأَثْمَارِ وَالْحُبُوبِ كَانَتْ عَلَى اخْتِلَافِ أَجْنَاسِهَا لِشَارِبِيهَا (التحفة ٢١)

5584. It was narrated that Ibn Sîrîn said: "A man came to Ibn 'Umar and said: 'Our families make drinks for us by soaking (fruits) at night, and in the morning we drink them.' He said: 'I forbid you to drink intoxicants whether in small amounts or large. May Allâh bear witness that I forbid you to drink intoxicants whether in small amounts or large. May Allâh bear witness that the people of Khaibar used to make drinks by soaking such and such, and they called it such and such but it was *Khamr*. The people of Fadak used to make drinks by soaking such and such, and they called it such and such but it was *Khamr*.' And he listed four things, one of which was honey." (*Sahîh*)

٥٥٨٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ فَقَالَ: إِنَّ أَهْلَنَا يَنْبِذُونَ لَنَا شَرَابًا عَشِيًّا فَإِذَا أَصْبَحْنَا شَرِبْنَا، قَالَ: أَنْهَاكَ عَنِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ، وَأُشْهِدُ اللهَ عَلَيْكَ أَنْهَاكَ عَنِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ، وَأُشْهِدُ اللهَ عَلَيْكَ إِنَّ أَهْلَ خَيْبَرَ يَنْبِذُونَ شَرَابًا مِنْ كَذَا وَكَذَا [وَ]يُسَمُّونَهُ كَذَا وَكَذَا وَهِيَ الْخَمْرُ، وَإِنَّ أَهْلَ فَدَكٍ يَنْبِذُونَ شَرَابًا مِنْ كَذَا وَكَذَا يُسَمُّونَهُ كَذَا وَكَذَا وَهِيَ الْخَمْرُ حَتَّى عَدَّ أَشْرِبَةً أَرْبَعَةً أَحَدُهَا الْعَسَلُ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٠٩١ * عبدالله هو ابن المبارك.

Chapter 22. Applying The Name *Khamr* To All Drinks That Intoxicate

(المعجم ٢٢) - إِثْبَاتُ اسْمِ الخَمْرِ لِكُلِّ مُسْكِرٍ مِنَ الأَشْرِبَةِ (التحفة ٢٢)

5585. It was narrated from Ibn 'Umar that the Prophet ﷺ said:

٥٥٨٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ».

"Every intoxicant is unlawful and every intoxicant is *Khamr*." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الأشربة، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح:٢٠٠٣ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٥٠٩٢.

٥٥٨٦ - **أَخْبَرَنَا** الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ» قَالَ الْحُسَيْنُ قَالَ أَحْمَدُ: وَهٰذَا حَدِيثٌ صَحِيحٌ.

5586. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful and every intoxicant is *Khamr*.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٠٩٣.

٥٥٨٧ - **أَخْبَرَنَا** يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ».

5587. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is *Khamr*.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] تقدم، ح:٥٥٨٥، وهو في الكبرٰى، ح:٥٠٩٤.

٥٥٨٨ - **أَخْبَرَنَا** عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ».

5588. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is *Khamr* and every intoxicant is unlawful.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] تقدم، ح:٥٥٨٥، وهو في الكبرٰى، ح:٥٠٩٥.

٥٥٨٩ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنِ

5589. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Every intoxicant is unlawful and

every intoxicant is Khamr." (*Sahîh*)

ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ».

تخريج: [صحيح] وهو في الكبرى، ح:٥٠٩٦، وانظر، ح:٥٥٨٥.

Chapter 23. Prohibition Of Every Drink That Intoxicates

(المعجم ٢٣) - تَحْرِيمُ كُلِّ شَرَابٍ أَسْكَرَ (التحفة ٢٣)

5590. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Every intoxicant is unlawful." (***Hasan***)

٥٥٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأشربة، باب كل مسكر حرام، ح:٣٣٩٠ من حديث محمد بن عمرو به، وهو في الكبرى، ح:٥٠٩٧، وقال الترمذي، ح:١٨٦٤ "حسن صحيح".

5591. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful.'" (***Hasan***)

٥٥٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده حسن] وهو في الكبرى، ح:٥٠٩٨.

5592. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade soaking (fruits) in *Ad-Dubbâ'*, *Al-Muzaffat*, *An-Naqîr*, *Al-Hantam*, and every intoxicant is unlawful. (***Hasan***)

٥٥٩٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يُنْبَذَ فِي الدُّبَّاءِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَكُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [إسناده حسن] أخرجه أحمد:٢/٥٠١ من حديث محمد بن عمرو بن علقمة الليثي به، وهو في الكبرى، ح:٥٠٩٩.

Comments:

(Please turn to Hadîth 5550)

5593. It was narrated from 'Âishah that the Prophet ﷺ said: "Do not soak (fruits) in *Ad-Dubbâ'*, *An-Naqîr*, *Al-Hantam*, and every intoxicant is unlawful." (***Sahîh***)

٥٥٩٣ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ زَبْرٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْبِذُوا فِي الدُّبَّاءِ، وَلَا الْمُزَفَّتِ، وَلَا النَّقِيرِ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/ ٣٣٢، ٣٣٣ من حديث القاسم به، وهو في الكبرى، ح: ٥١٠٠ * محمد بن سليمان هو ابن أبي داود الحراني، وابن زبر هو عبدالله بن العلاء بن زبر.

5594. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Every drink that intoxicates is unlawful.'" Qutaibah (one of the narrators) said: "From the Prophet ﷺ." (***Sahîh***)

٥٥٩٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ» قَالَ قُتَيْبَةُ: عَنِ النَّبِيِّ ﷺ.

تخريج: أخرجه البخاري، الوضوء، باب: لا يجوز الوضوء بالنبيذ ولا المسكر، ح: ٢٤٢، ومسلم، الأشربة، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح: ٢٠٠١/ ٦٩ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٥١٠١.

5595. It was narrated from 'Âishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ was asked about mead[1] and he said: "Every drink that intoxicates is unlawful." This is the wording of Suwaid. (***Sahîh***)

٥٥٩٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ؛ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَالِكٍ، عَنِ ابنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الْبِتْعِ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ حَرَامٌ» وَاللَّفْظُ لِسُوَيْدٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٥١٠٢.

5596. It was narrated that 'Âishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ was asked about mead and he said: "Every drink that intoxicates is unlawful," and mead is made from honey. (***Sahîh***)

٥٥٩٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الْبِتْعِ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ، وَالْبِتْعُ مِنَ الْعَسَلِ».

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[1] *Al-Bit'*, its English name is mead, made of fermented honey or honey-combs and water.

تخريج: [صحيح] تقدم، ح:٥٥٩٤، وهو في الكبرٰى، ح:٥١٠٣، "والبتع من العسل" مدرج.

٥٥٩٧ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْبِتْعِ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ» وَالْبِتْعُ هُوَ نَبِيذُ الْعَسَلِ.

5597. It was narrated from 'Âishah that the Prophet ﷺ was asked about mead and he said: "Every drink that intoxicates is unlawful." And mead is a drink made of honey. (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح:٥٥٩٤، وهو في الكبرٰى، ح:٥١٠٤.

٥٥٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ عَلِيِّ بْنِ سُوَيْدِ بْنِ مَنْجُوفٍ وَعَبْدُ اللهِ بْنُ الْهَيْثَمِ عَنْ أَبِي دَاوُدَ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

5598. It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful.'" (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، المغازي، باب بعث أبي موسٰى ومعاذ إلى اليمن قبل حجة الوداع، ح:٤٣٤٤، ٤٣٤٥، ومسلم، الأشربة، باب بيان أن كل مسكر خمر ... إلخ، ح:١٧٣٣/ ٧٠ من حديث شعبة به، وهو في الكبرٰى، ح:٥١٠٥.

٥٥٩٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحٰقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ أَنَا وَمُعَاذٌ إِلَى الْيَمَنِ فَقَالَ مُعَاذٌ: إِنَّكَ تَبْعَثُنَا إِلَى أَرْضٍ كَثِيرٌ شَرَابُ أَهْلِهَا، فَمَا أَشْرَبُ؟ قَالَ: «اشْرَبْ وَلَا تَشْرَبْ مُسْكِرًا».

5599. It was narrated from Abû Burdah that his father said: "The Messenger of Allâh ﷺ sent Mu'â<u>dh</u> and me to Yemen. Mu'â<u>dh</u> said: 'You are sending us to a land where the people have many kinds of drinks. What should I drink?' He said: 'Drink, but do not drink any intoxicant.'" (***Ṣaḥîḥ***)

تخريج: [صحيح] أخرجه الدارمي، ح:٢١٠٤ من حديث إسرائيل به، وهو في الكبرٰى، ح:٥١٠٦، وانظر الحديث السابق.

5600. It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful.'" (*Ṣaḥîḥ*)

٥٦٠٠ - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَرِيشُ بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا طَلْحَةُ الْأَيَامِيُّ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [صحيح] أخرجه أحمد: ٤/٤١٥، ٤١٦ عن أبي داود سليمان بن داود الطيالسي به، وهو في الكبرى، ح: ٥١٠٧، وانظر الحديثين السابقين.

5601. Al-Aswad bin Shaibân As-Sadûsî said: "I heard 'Aṭâ' being asked by a man: 'We travel and drinks are offered to us in the marketplaces, and we do not know what kind of vessels they were prepared in.' He said: 'Every intoxicant is unlawful.' He repeated the question and he said: 'Every intoxicant is unlawful.' He repeated the question and he said: 'It is as I have told you.'" (*Ṣaḥîḥ*)

٥٦٠١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْأَسْوَدُ بْنُ شَيْبَانَ السَّدُوسِيُّ قال: سَمِعْتُ عَطَاءً سَأَلَهُ رَجُلٌ فَقَالَ: إِنَّا نَرْكَبُ أَسْفَارًا فَتَبْرُزُ لَنَا الْأَشْرِبَةُ فِي الْأَسْوَاقِ لَا نَدْرِي مَا أَوْعِيَتُهَا، فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ، فَذَهَبَ يُعِيدُ فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ، فَذَهَبَ يُعِيدُ فَقَالَ: هُوَ مَا أَقُولُ لَكَ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥١٠٨ * عبدالله هو ابن المبارك.

Comments:

The objective of 'Atâ' was that a vessel does not render anything lawful or unlawful. If the beverage is intoxicating, in whichever vessel it is made, it would be unlawful. If it does not contain intoxication, then it is lawful, irrespective of which vessel it is made in.

5602. It was narrated that Ibn Sîrîn said: "Every intoxicant is unlawful." (*Ṣaḥîḥ*)

٥٦٠٢ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ قال: كُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥١٠٩.

5603. It was narrated that 'Abdul-Mâlik bin Aṭ-Ṭufail Al-Jazarî said: "Umar bin 'Abdul-Azîz wrote to us, saying: 'Do not drink the

٥٦٠٣ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْمَلِكِ بْنِ الطُّفَيْلِ الْجَزَرِيِّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: لَا تَشْرَبُوا مِنَ

thickened juice of grapes (obtained by boiling it down) until two-third of it has gone and one-third is left. And every intoxicant is unlawful.'" (*Ḍa'īf*)

الطِّلَاءِ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى ثُلُثُهُ، وَكُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [**إسناده ضعيف**] وهو في الكبرى، ح:٥١١٠ * عبدالملك الجزري مجهول الحال، وانظر الحديث الآتي.

Comments:

When the juice of grapes is cooked on a fire, until it turns into a paste, it is called *Tila*. When this juice is cooked until the quantity of the two-third has evaporated, the possibility of intoxication does not remain in it. Hence, it is permissible to drink this thick paste-like liquid. But if it evaporates in less quantity, then the possibility of intoxication remains. It is, therefore, not permissible to drink.

5604. It was narrated that Aṣ-Ṣa'q bin Ḥazn said: "Umar bin 'Abdul-'Azîz wrote to 'Adiy bin Arṭâh (saying): 'Every intoxicant is unlawful.'" (*Ḥasan*)

٥٦٠٤ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الصَّعْقِ بْنِ حزنٍ قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَدِيِّ بْنِ أَرْطَاةَ: كُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [**إسناده حسن**] وهو في الكبرى، ح:٥١١١.

5605. It was narrated from Abû Mûsâ Al-Ash'arî that the Messenger of Allâh ﷺ said: "Every intoxicant is unlawful." (*Ṣaḥîḥ*)

٥٦٠٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَرِيشُ بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [**صحيح**] تقدم، ح:٥٦٠٠، وهو في الكبرى، ح:٥١١٢.

Chapter 24. Explanation Of *Al-Bit'* (Mead) And *Al-Mizr* (Beer)

(المعجم ٢٤) - تَفْسِيرُ الْبِتْعِ وَالْمِزْرِ (التحفة ٢٤)

5606. Abû Bakr bin Abî Mûsâ *narrated that his father said:* "The Messenger of Allâh ﷺ sent me to Yemen and I said: 'O Messenger of Allâh, there are (different kinds of) drinks there, what should I drink, and what should I refrain from?' He said: 'What are they?' I said:

٥٦٠٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَجْلَحِ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ بِهَا أَشْرِبَةً فَمَا أَشْرَبُ وَمَا أَدَعُ؟ قَالَ: «وَمَا

'*Al-Bit'* (mead) and *Al-Mizr* (beer).' He said: 'What are mead and beer?' I said: 'Mead is a drink made from honey and beer is a drink made from grains.' The Messenger of Allâh ﷺ said: 'Do not drink any intoxicant, for I have forbidden all intoxicants."' (***Hasan***)

هِيَ؟» قُلْتُ: الْبِتْعُ وَالْمِزْرُ. قَالَ: «وَمَا الْبِتْعُ وَالْمِزْرُ؟» قُلْتُ: أَمَّا الْبِتْعُ فَنَبِيذُ الْعَسَلِ وَأَمَّا الْمِزْرُ فَنَبِيذُ الذُّرَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَشْرَبْ مُسْكِرًا فَإِنِّي حَرَّمْتُ كُلَّ مُسْكِرٍ».

تخريج: [حسن] أخرجه أحمد: ٤/٤٠٣ من حديث الأجلح به، وهو في الكبرى، ح: ٥١١٣، وللحديث شواهد.

Comments:

1. Abû Mûsâ Al-Ash'ari was from Yemen. He, therefore, was very familiar with the drinks of that region.
2. Every province has its own different foods and drinks. The people of other provinces are often not familiar with them. That is why Allâh's Messenger ﷺ had to ask him concerning *Al-Bit'* and *Al-Mizr*, because every province or region has its own definitions. And there is nothing objectionable about it.
3. Grain: *Dhurah* is a species of food grain like millet. Some have taken it to denote maize also.
4. 'I have fotbidden' means by the Commandment of Allâh, Most High, because the authority of lawfulness and unlawfulness rests with Him; He reveals it by means of *Wahy* or Revelation.

5607. It was narrated from Abû Burdah that his father said: "The Messenger of Allâh ﷺ sent me to Yemen and I said: 'O Messenger of Allâh ﷺ, there are drinks there which they call *Al-Bit'* (mead) and *Al-Mizr* (beer). He said: 'What is mead (and beer)?' I said: 'A drink made from honey, and beer is made from barley.' He said: 'Every intoxicant is unlawful."' (***Sahîh***)

٥٦٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ فُضَيْلٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ بِهَا أَشْرِبَةً يُقَالُ لَهَا الْبِتْعُ وَالْمِزْرُ، قَالَ: «وَمَا الْبِتْعُ [وَالْمِزْرُ؟]» قُلْتُ: شَرَابٌ يَكُونُ مِنَ الْعَسَلِ، وَالْمِزْرُ يَكُونُ مِنَ الشَّعِيرِ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: أخرجه البخاري، المغازي، باب بعث أبي موسى ومعاذ إلى اليمن قبل حجة الوداع، ح: ٤٣٤٣ من حديث أبي إسحاق الشيباني به، وهو في الكبرى، ح: ٥١١٤.

Comments:

Al-Mizr is a certain kind of beverage or *Nabîdh* which was made of millet, barley, wheat, and even of other grains. Hence, there is no conflict. It was a kind of *Nabîdh*.

5608. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ delivered a *Khuṭbah* and quoted the Verse about *Khamr*. A man said: 'O Messenger of Allâh, what do you think about *Al-Mizr* (beer)?' He said: 'What is beer?' He said: 'A (drink) from grains that is made in Yemen.' He said: 'Does it intoxicate?' He said: 'Yes.' He said: 'Every intoxicant is unlawful.'" (*Ṣaḥîḥ*)

٥٦٠٨ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ فَذَكَرَ آيَةَ الْخَمْرِ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَرَأَيْتَ الْمِزْرَ؟ قَالَ: «وَمَا الْمِزْرُ؟» قَالَ: حَبَّةٌ تُصْنَعُ بِالْيَمَنِ، فَقَالَ: «تُسْكِرُ؟» قَالَ: نَعَمْ، قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥١١٥.

5609. It was narrated that Abû Al-Juwairiyah said: "I heard Ibn 'Abbâs when he was asked: 'Advise us about *Bâdhiq* (a drink made from the juice of grapes slightly boiled).' He said: 'Muḥammad came before *Bâdhiq* (i.e., it was not known during his time), but everything that intoxicates is unlawful.'" (*Ṣaḥîḥ*)

٥٦٠٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الْجُوَيْرِيَةِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ وَسُئِلَ فَقِيلَ لَهُ أَفْتِنَا فِي الْبَاذَقِ، فَقَالَ: سَبَقَ مُحَمَّدٌ الْبَاذَقَ وَمَا أَسْكَرَ فَهُوَ حَرَامٌ.

تخريج: أخرجه البخاري، الأشربة، باب الباذق ومن نهى عن كل مسكر من الأشربة ... إلخ، ح:٥٥٩٨ من حديث أبي الجويرية به، وهو في الكبرى، ح:٥١١٦ .

Comments:

1. *Bâdhiq* was also a kind of wine, which was prevalent among the non-Arabs. the Persians. They used to call it *Bâdah*. The Arabs made it *Bâdhiq*.
2. These add up to nearly 35 narrations, from which it transpires clearly, and the purpose of the author is also very much the same, that the cause of the prohibition of wine is intoxication. Therefore, in whichever substance intoxication is found, it is absolutely unlawful like wine, in small quantity as well as large. And this matter is extremely manifest by common knowledge, intellectually, and canonically. And this is the very course of action adopted and adhered to by the dominant majority of the people of knowledge, the Prophet's Companions, and the followers.

Chapter 25. Prohibition Of Every Drink That Intoxicates In Large Amounts

(المعجم ٢٥) - تَحْرِيمُ كُلِّ شَرَابٍ أَسْكَرَ كَثِيرُهُ (التحفة ٢٥)

5610. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet ﷺ said: "What intoxicates in large amounts, a small amount of it is unlawful." (*Hasan*)

٥٦١٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأشربة، باب ما أسكر كثيره فقليله حرام، ح:٣٣٩٤ من حديث عبيدالله بن عمر به، وهو في الكبرى، ح:٥١١٧.

5611. It was narrated from 'Âmir bin Sa'd, from his father, that the Prophet ﷺ said: "I forbid to you small amounts of whatever intoxicates in large amounts." (*Hasan*)

٥٦١١ - أَخْبَرَنَا حُمَيْدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحَكَمِ قَالَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَنْهَاكُمْ عَنْ قَلِيلِ مَا أَسْكَرَ كَثِيرُهُ».

تخريج: [إسناده حسن] أخرجه ابن الجارود في المنتقى، ح:٨٦٢ من حديث سعيد بن الحكم به، وهو في الكبرى، ح:٥١١٨، وصححه ابن حبان، ح:١٣٨٦، وابن الملقن في تحفة المحتاج، ح:١٦٠٣.

5612. It was narrated from 'Âmir bin Sa'd, from his father, that the Prophet ﷺ forbade a small amount of whatever intoxicates in large amounts. (*Hasan*)

٥٦١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ قَلِيلِ مَا أَسْكَرَ كَثِيرُهُ.

تخريج: [إسناده حسن] انظر الحديث السابق، أخرجه أحمد في الأشربة:٩ من حديث الوليد بن كثير بن سنان به، وهو في الكبرى، ح:٥١١٩.

5613. It was narrated that Abû Hurairah said: "I know that the

٥٦١٣ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ وَاقِدٍ:

Messenger of Allâh ﷺ was fasting, so I prepared some *Nabîdh* for him to break his fast that I had prepared for him in a gourd. I brought it to him and he said: 'Bring it here.' So I brought it closer and it was bubbling. He said: 'Throw it against the wall (throw it away), for this is the drink of one who does not believe in Allâh or the Last Day."' (*Sahih*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is evidence that intoxicants are forbidden in both small and large amounts, and that it is not as those who try to deceive themselves say, that what is forbidden is the last part of the drink and that what is drunk before that is permissible. There is no dispute among the scholars that reaching the stage of intoxication does not happen only with the last sip and not with the first or second. And with Allâh is the facilitation to do what is right.

أَخْبَرَنِي خَالِدُ بْنُ عَبْدِ اللهِ بْنِ حُسَيْنٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَصُومُ فَتَحَيَّنْتُ فِطْرَهُ بِنَبِيذٍ صَنَعْتُهُ لَهُ فِي دُبَّاءٍ فَجِئْتُهُ بِهِ، فَقَالَ: «أَدْنِهِ» فَأَدْنَيْتُهُ مِنْهُ فَإِذَا هُوَ يَنِشُّ فَقَالَ: «اضْرِبْ بِهٰذَا الْحَائِطَ، فَإِنَّ هٰذَا شَرَابُ مَنْ لَا يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَفِي هٰذَا دَلِيلٌ عَلَى تَحْرِيمِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ وَلَيْسَ كَمَا يَقُولُ الْمُخَادِعُونَ لِأَنْفُسِهِمْ بِتَحْرِيمِهِمْ آخِرَ الشَّرْبَةِ وَتَحْلِيلِهِمْ مَا تَقَدَّمَهَا الَّذِي يُشْرَبُ فِي الْفَرَقِ قَبْلَهَا، وَلَا خِلَافَ بَيْنَ أَهْلِ الْعِلْمِ أَنَّ السُّكْرَ بِكُلِّيَّتِهِ لَا يَحْدُثُ عَلَى الشَّرْبَةِ الْآخِرَةِ دُونَ الْأُولَى وَالثَّانِيَةِ بَعْدَهَا وَبِاللهِ التَّوْفِيقُ.

تخريج: [صحيح] أخرجه أبو داود، الأشربة، باب: في النبيذ، إذا غلا، ح:٣٧١٦ عن هشام ابن عمار به، وهو في الكبرى، ح:٥١٢٠ * خالد مستور، وتابعه قزعة بن يحيى عند الدارقطني: ٤/ ٢٥٢، وبه صح الحديث.

Comments:

1. 'It was bubbling' means it contained signs of intoxication.
2. 'Those who do not believe' means this is the drink of the disbelievers, not of Muslims. It does not signify that the one who drinks it would become a disbeliever.

Chapter 26. Prohibition Of *Nabîdh Al-Ji'ah* Which Is A Drink Made From Barley

(المعجم ٢٦) - النَّهْيُ عَنْ نَبِيذِ الجِعَةِ وَهُوَ شَرَابٌ يُتَّخَذُ مِنَ الشَّعِيرِ (التحفة ٢٦)

5614. It was narrated that 'Alî – may Allâh honor his face – said:

٥٦١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ صَعْصَعَةَ ابْنِ صُوحَانَ، عَنْ عَلِيٍّ - كَرَّمَ اللهُ وَجْهَهُ - قَالَ: نَهَانِي النَّبِيُّ ﷺ عَنْ حَلْقَةِ الذَّهَبِ، وَالْقَسِّيِّ، وَالْمِيثَرَةِ، وَالْجِعَةِ.

"The Prophet ﷺ forbade to me to use gold rings, *Al-Qassî*, *Al-Mîtharah* and *Al-Ji'ah* (a barley drink)." (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح:٥١٧١، وهو في الكبرى، ح:٥١٢١.

Comments:

(See No. 5171).

٥٦١٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ إِسْمَاعِيلَ - وَهُوَ ابْنُ سُمَيْعٍ - قَالَ: حَدَّثَنِي مَالِكُ بْنُ عُمَيْرٍ قَالَ: قَالَ صَعْصَعَةُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ - كَرَّمَ اللهُ وَجْهَهُ -. انْهَنَا يَا أَمِيرَ الْمُؤْمِنِينَ! عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللهِ ﷺ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ.

5615. Ṣa'ṣa'ah said to 'Alî bin Abî Ṭâlib – may Allâh honor his face – "Forbid to us, O Commander of the Believers! What the Messenger of Allâh ﷺ forbade to you." He said: "The Messenger of Allâh ﷺ forbade me from using *Ad-Dubbâ'* and *Al-Ḥantam*." (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح:٥١٧٤، وهو في الكبرى، ح:٥١٢٢.

Comments:

(See No. 5174.)

(المعجم ٢٧) - ذِكْرُ مَا كَانَ يُنْبَذُ لِلنَّبِيِّ ﷺ فِيهِ (التحفة ٢٧)

Chapter 27. In What (Fruits) Were Soaked For The Prophet ﷺ

٥٦١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

5616. It was narrated from Jâbir that (fruits) would be soaked for the Prophet ﷺ in a small vessel made of stone. (***Ṣaḥîḥ***)

ذِكْرُ الْأَوْعِيَةِ الَّتِي نُهِيَ عَنِ الِانْتِبَاذِ فِيهَا دُونَ مَا سِوَاهَا مِمَّنْ لَا تُشْتَدُّ أَشْرِبَتُهَا كَاشْتِدَادِهِ فِيهَا.

Mentioning vessels in which it was forbidden to soak dates. Some are prohibited and others are not because when dates are soaked in the others, the drink does not become strong.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء والحنتم والنقير

... إلخ، ح:١٩٩٩/ ٦١ من حديث أبي عوانة به، وهو في الكبرى، ح:٥١٢٣.

Comments:

The *Nabîdh* or beverage could be prepared in any vessel, provided it does not produce intoxication, although such vessels ought to be discarded which might produce intoxication rapidly. It is quite possible that one might not feel or sense intoxication.

Chapter 28. Prohibition Of Soaking (Making *Nabîdh*) In Earthenware Jars

(المعجم ٢٨) - **النَّهْيُ عَنْ نَبِيذِ الجَرِّ مُفْرَدًا** (التحفة ٢٨)

5617. It was narrated that Ṭâwûs said: "A man said to Ibn 'Umar: 'Did the Messenger of Allâh ﷺ forbid soaking (fruits) in earthenware jars?' He said: 'Yes.' Ṭâwûs said: 'By Allâh, I heard that from him.'" (*Ṣaḥîḥ*)

٥٦١٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ طَاوُسٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: أَ نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَمْ. قَالَ طَاوُسٌ: وَاللَّهِ! إِنِّي سَمِعْتُهُ مِنْهُ.

تخريج: أخرجه مسلم، ح:١٩٩٧/ ٥٠، انظر الحديث السابق من حديث سليمان التيمي به، وهو في الكبرى، ح:٥١٢٤.

Comments:

(See Nos. 5550, 5615, and 5616.)

5618. It was narrated that Sulaimân At-Taimî and Ibrâhîm bin Maisarah said: "We heard Ṭâwûs say: 'A man came to Ibn 'Umar and said: Did the Messenger of Allâh ﷺ forbid soaking (fruits) in earthenware jars? He said: 'Yes.' Ibrâhîm added in his *Ḥadîth*: "And *Ad-Dubbâ'* (gourds)."' (*Ṣaḥîḥ*)

٥٦١٨ - أَخْبَرَنَا هَارُونُ بْنُ زَيْدِ بْنِ يَزِيدَ ابْنِ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ قَالَا: سَمِعْنَا طَاوُسًا يَقُولُ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ قَالَ: أَ نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَم، زَادَ إِبْرَاهِيمُ فِي حَدِيثِهِ: وَالدُّبَّاءِ.

تخريج: [صحيح] أخرجه أحمد:٢/ ١١٥ من حديث شعبة به، وانظر الحديث السابق، وهو في الكبرى، ح:٥١٢٥.

5619. Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade soaking (fruits) in earthenware jars." (*Ṣaḥîḥ*)

٥٦١٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٢٢٨ من حديث عيينة بن عبدالرحمٰن بن جوشن به، وهو في الكبرٰى، ح: ٥١٢٦.

5620. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Al-Ḥantam*. I (the narrator) said: "What is *Al-Ḥantam*?" He said: "The earthenware jar." (*Ṣaḥîḥ*)

٥٦٢٠ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أُمَيَّةُ عَنْ شُعْبَةَ، عَنْ خَالِدِ بْنِ سُحَيْمٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْحَنْتَمِ قُلْتُ: مَا الْحَنْتَمُ؟ قَالَ: الْجَرُّ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح: ١٩٩٧/ ٥٦ من حديث شعبة به، انظر الحديث المتقدم: ٥٦١٧، وهو في الكبرٰى، ح: ٥١٢٧.

5621. It was narrated that Abû Maslamah said: "I heard 'Abdul-'Azîz – that is, bin Asîd Aṭ-Ṭâḥî from Al-Baṣrah – say: 'Ibn Az-Zubair was asked about soaking (fruits) in earthenware jar and he said: "The Messenger of Allâh ﷺ forbade us from that." (*Ḥasan*)

٥٦٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ - يَعْنِي ابْنَ أَسِيدٍ الطَّاحِيَّ بَصْرِيٌّ - يَقُولُ: سُئِلَ ابْنُ الزُّبَيْرِ عَنْ نَبِيذِ الْجَرِّ قَالَ: نَهَانَا عَنْهُ رَسُولُ اللهِ ﷺ.

تخريج: [حسن] أخرجه أحمد: ٤/ ٣، ٥ من حديث شعبة به، وهو في الكبرٰى، ح: ٥١٢٨
* أبومسلمة هو سعيد بن يزيد، وعبدالعزيز وثقه ابن حبان وحده، وللحديث شواهد.

5622. It was narrated that Sa'eed bin Jubair said: "We asked Ibn 'Umar about *Nabîdh* made in an earthenware jar and he said: 'The Messenger of Allâh ﷺ forbade that.' So I went to Ibn 'Abbâs and said to him: 'Today I heard something that surprised me.' He said: 'What was it?' I said: 'I asked Ibn 'Umar about *Nabîdh* made in an earthenware jar and he said: The Messenger of Allâh ﷺ forbade it.' He said: 'Ibn 'Umar spoke the truth.' I said: 'What is an earthenware jar?' He said: 'Anything that is made of clay.'" (*Ṣaḥîḥ*)

٥٦٢٢ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ عَلِيِّ بْنِ سُوَيْدِ بْنِ مَنْجُوفٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ اللهِ ﷺ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ سَمِعْتُ الْيَوْمَ شَيْئًا عَجِبْتُ مِنْهُ، قَالَ: مَا هُوَ؟ قُلْتُ: سَأَلْتُ ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ اللهِ ﷺ فَقَالَ: صَدَقَ ابْنُ عُمَرَ، قُلْتُ: مَا الْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ مِنْ مَدَرٍ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء . . . إلخ، ح:٤٧/١٩٩٧ من حديث سعيد بن جبير به، وهو في الكبرٰى، ح:٥١٢٩.

5623. It was narrated that Sa'eed bin Jubair said: "I was with Ibn 'Umar when he was asked about *Nabîdh* made in an earthenware jar. He said: 'The Messenger of Allâh ﷺ forbade it.' I got upset when I heard that, so I went to Ibn 'Abbâs and said: 'Ibn 'Umar was asked about something, and I found it difficult.' He said: 'What was it?' I said: 'He was asked about *Nabîdh* made in an earthenware jar.' He said: 'He spoke the truth; the Messenger of Allâh ﷺ forbade it.' I said: 'What is an earthenware jar?' He said: 'Anything that is made of clay.'" (*Ṣaḥîḥ*)

٥٦٢٣ - **أَخْبَرَنَا** عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ رَجُلٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ فَسُئِلَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ اللهِ ﷺ، وَشَقَّ عَلَيَّ لَمَّا سَمِعْتُهُ فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: إِنَّ ابْنَ عُمَرَ سُئِلَ عَنْ شَيْءٍ فَجَعَلْتُ أُعَظِّمُهُ، قَالَ: مَا هُوَ؟ قُلْتُ: سُئِلَ عَنْ نَبِيذِ الْجَرِّ، فَقَالَ: صَدَقَ، حَرَّمَهُ رَسُولُ اللهِ ﷺ، قُلْتُ: وَمَا الْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ صُنِعَ مِنْ مَدَرٍ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٥١٣٠، وانظر الحديث السابق.

Chapter 29. Green Earthenware Jars

(المعجم ٢٩) - الْجَرُّ الأَخْضَرُ

(التحفة ٢٩)

5624. It was narrated that Ash-Shaibânî said: "I heard Ibn Abî Awfa say: 'The Messenger of Allâh ﷺ forbade *Nabîdh* made in green earthenware jars.' I said: 'And white ones?' He said: 'I do not know.'" (*Ṣaḥîḥ*)

٥٦٢٤ - **أَخْبَرَنَا** مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ الْأَخْضَرِ قُلْتُ: فَالْأَبْيَضُ؟ قَالَ: لَا أَدْرِي.

تخريج: أخرجه البخاري، الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف بعد النهي، ح:٥٥٩٦ من حديث أبي إسحاق سليمان الشيباني به إلى "الأخضر"، وهو في الكبرٰى، ح:٥١٣١، قوله: "لا أدري" وقبله مدرج، والله أعلم.

5625. Abû Isḥâq Ash-Shaibânî said: "I heard Ibn Abî Awfa say: 'The Messenger of Allâh ﷺ forbade *Nabîdh* made in green and

٥٦٢٥ - **أَخْبَرَنَا** أَبُو عَبْدِ الرَّحْمٰنِ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ قَالَ:

white earthenware jars.'" (*Sahîh*)

سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ الْأَخْضَرِ وَالْأَبْيَضِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥١٣٢ * "والأبيض" مدرج، انظر الحديث السابق.

5626. It was narrated that Abû Rajâ' said: "I asked Al-Hasan about *Nabîdh* made in earthenware jars – is it unlawful? He said: '(It is) unlawful. One who would not lie narrated to us that the Messenger of Allâh ﷺ forbade *Nabîdh* made in *Al-Hantam*, *Ad-Dubbâ'* (gourds), *Al-Muzâffat* and *An-Naqîr*.'"[1] (*Sahîh*)

٥٦٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي رَجَاءٍ قَالَ: سَأَلْتُ الْحَسَنَ عَنْ نَبِيذِ الْجَرِّ أَحَرَامٌ هُوَ؟ قَالَ: حَرَامٌ، قَدْ حَدَّثَنَا مَنْ لَمْ يَكْذِبْ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ نَبِيذِ الْحَنْتَمِ، وَالدُّبَّاءِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥١٣٣.

Chapter 30. Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds)

(المعجم ٣٠) - النَّهْيُ عَنْ نَبِيذِ الدُّبَّاءِ (التحفة ٣٠)

5627. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds). (*Sahîh*)

٥٦٢٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ ابْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:٥٣/١٩٩٧ من حديث إبراهيم بن ميسرة به، وهو في الكبرٰى، ح:٥١٣٤ .

Comments:

When the gourd dries up, it is cleaned from inside. Its skin turns extremely hard, and it becomes like a vessel. The people of Ignorance used to brew wine in it. When the wine was forbidden, Allâh's Messenger ﷺ forbade the vessels of wine also, but later on he permitted them, although it ought not to intoxicate. The caution demands that such vessels should not be used for beverage or *Nabîdh*.

[1] *An-Naqîr* is something that was hollowed out, like the stump or a large cut of a date palm tree.

5628. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds). (*Ṣaḥîḥ*)

٥٦٢٨ - أَخْبَرَنَا جَعْفَرُ بْنُ مُسَافِرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ.

تخريج: [صحيح] انظر الحديث السابق، أخرجه مسلم، الأشربة، الباب السابق، ح:١٩٩٧/٥٢ من حديث وهيب به، وهو في الكبرى، ح:٥١٣٥.

Chapter 31. Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds) And *Al-Muzaffat*[1]

(المعجم ٣١) - النَّهْيُ عَنْ نَبِيذِ الدُّبَّاءِ وَالْمُزَفَّتِ (التحفة ٣١)

5629. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds) and *Al-Muzaffat*." (*Ṣaḥîḥ*)

٥٦٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَحَمَّادٍ وَسُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:١٩٩٥/٣٦ من حديث يحيى القطان، والبخاري، الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف بعد النهي، ح:٥٥٩٥ من حديث جرير بن عبدالحميد عن منصور عن إبراهيم النخعي من حديث منصور به، وهو في الكبرى، ح:٥١٣٦.

5630. It was narrated from 'Alî – may Allâh honor his face – that the Prophet ﷺ forbade *Ad-Dubbâ'* (gourds) and *Al-Muzaffat*. (*Ṣaḥîḥ*)

٥٦٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ - كَرَّمَ اللهُ وَجْهَهُ - عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

تخريج: أخرجه البخاري، ح:٥٥٩٤ من حديث يحيى القطان، ومسلم، ح:١٩٩٤/٣٤ من حديث سليمان الأعمش به،(انظر الحديث السابق) وهو في الكبرى، ح:٥١٣٧ .

[1] *Al-Muzaffat* is that which is coated with pitch or tar.

٥٦٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمَرَ عَنِ النَّبِيِّ ﷺ: نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

5631. It was narrated from 'Abdur-Raḥmân bin Ya'mar that the Prophet ﷺ forbade *Ad-Dubbâ'* and *Al-Muzaffat*. (***Ṣaḥîḥ***)

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، الأشربة، باب النهي عن نبيذ الأوعية، ح:٣٤٠٤ من حديث شبابة به، وهو في الكبرى، ح:٥١٣٨.

٥٦٣٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْبَذَ فِيهِمَا.

5632. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade soaking (fruits) in *Ad-Dubbâ'* (gourds) and *Al-Muzaffat*. (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:١٩٩٢ عن قتيبة به، وهو في الكبرى، ح:٥١٣٩.

٥٦٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْبَذَ فِيهِمَا.

5633. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade soaking (fruits) in *Ad-Dubbâ'* (gourds) and *Al-Muzaffat*" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، ح:١٩٩٣ من حديث سفيان بن عيينة به، (انظر الحديث السابق) وهو في الكبرى، ح:٥١٤٠.

٥٦٣٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُزَفَّتِ وَالْقَرَعِ.

5634. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Al-Muzaffat* and squashes. (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، ح:٤٩/١٩٩٧ من حديث يحيى القطان به، (انظر الحديث الآتي) وهو في الكبرى، ح:٥١٤١.

Chapter 32. Mentioning The Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds), *Al-Hantam* And *An-Naqîr*

(المعجم ٣٢) - ذِكْرُ النَّهْيِ عَنْ نَبِيذِ الدُّبَّاءِ وَالحَنْتَمِ وَالنَّقِيرِ (التحفة ٣٢)

5635. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *Al-Hantam* and *An-Naqîr*. (*Sahîh*)

٥٦٣٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ بْنِ فَرْوَةَ، يُقَالُ لَهُ ابْنُ كُرْدِيٍّ بَصْرِيٌّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْخَالِقِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ سَعِيدًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:١٩٩٧/٥٨ من حديث عبدالخالق به، وهو في الكبرى، ح:٥١٤٢.

Comments:

The root or the lower part of the palm tree was hollowed out or excavated in order to give it the form of a vessel. It was called *An-Naqir*. This vessel was also used for making wine. See No. 5550)

5636. It was narrated that Abû Sa'eed Al-Khudrî said: The Messenger of Allâh ﷺ forbade drinking from green pitchers, gourds and vessels carved from wood. (*Sahîh*)

٥٦٣٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمِ، وَالدُّبَّاءِ، وَالنَّقِيرِ.

تخريج: أخرجه مسلم، ح:١٩٩٦/٤٥ من حديث المثنى بن سعيد به، وهو في الكبرى، ح:٥١٤٣.

Chapter 33. Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds), *Al-Hantam* And *Al-Muzaffat*

(المعجم ٣٣) - النَّهْيُ عَنْ نَبِيذِ الدُّبَّاءِ وَالحَنْتَمِ وَالمُزَفَّتِ (التحفة ٣٣)

5637. Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *Al-Hantam* and *Al-Muzaffat*." (*Sahîh*)

٥٦٣٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سَعِيدٍ، عَنْ مُحَارِبٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ.

تخريج: أخرجه مسلم، ح:١٩٩٧/ ٥٤ من حديث شعبة به، وهو في الكبرٰى، ح:٥١٤٤، وقع في الأصل: "سعيد عن محارب" والصواب: " شعبة عن محارب" كما في تحفة الأشراف، وجاء في الكبرٰى، ح: "سعيد بن محارب" كما في أصول المجتبٰى.

5638. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade earthenware jars, *Ad-Dubbâ'* (gourds), *Al-Muzaffat* containers." (*Sahîh*)

٥٦٣٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْجِرَارِ، وَالدُّبَّاءِ، وَالظُّرُوفِ الْمُزَفَّتَةِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الأشربة، باب نبيذ الجر، ح:٣٤٠٨ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٥١٤٥ * يحيى هو ابن أبي كثير، وله شاهد صحيح عند أبي نعيم في الحلية:٣/ ٣٦.

5639. 'Âishah said: "I heard the Messenger of Allâh ﷺ forbidding drinks made in *Dubbâ'* (gourds), *Hantam* or *Muzaffat*, that were not oil or vinegar." (*Sahîh*)

٥٦٣٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَوْنِ بْنِ صَالِحٍ الْبَارِقِيِّ، عَنْ زَيْنَبَ بِنْتِ نَصْرٍ وَجَمِيْلَةَ بِنْتِ عَبَّادٍ أَنَّهُمَا سَمِعَتَا عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنْ شَرَابٍ صُنِعَ فِي دُبَّاءٍ، أَوْ حَنْتَمٍ، أَوْ مُزَفَّتٍ لَا يَكُونُ زَيْتًا أَوْ خَلًّا.

تخريج: [صحيح] وهو في الكبرٰى، ح:٥١٤٦، وللحديث شواهد.

Comments:

'Apart from oil': It means oil (of olive or any other commodity) could be made use of, irrespective of whether it might be in any vessel. Likewise, vinegar, etc. This is because the reason of prohibition is intoxication.

Chapter 34. Mentioning The Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds), *An-Naqîr*, *Al-Muqayyar*[1] And *Al-Hantam*

(المعجم ٣٤) - ذِكْرُ النَّهْيِ عَنْ نَبِيذِ الدُّبَّاءِ وَالنَّقِيرِ وَالْمُقَيَّرِ وَالْحَنْتَمِ

(التحفة ٣٤)

5640. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *Al-Hantam*, *An-*

٥٦٤٠ - أَخْبَرَنَا قُرَيْشُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ قَالَ: أَخْبَرَنَا

[1] *Al-Muqayyar* is similar, or the same as *Al-Muzaffat* from *Al-Qâr* or, "tar."

الْحُسَيْنُ: حَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ.

Naqîr, and *Al-Muzaffat*." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥١٤٨ * علي بن الحسن هو ابن شقيق، والحسين هو ابن واقد.

Comments:

(For detail, please turn to *Ḥadîth* 5550)

٥٦٤١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ قَالَ: حَدَّثَنَا ثُمَامَةُ ابْنُ حَزْنٍ الْقُشَيْرِيُّ قَالَ: لَقِيتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيذِ فَقَالَتْ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللهِ ﷺ فَسَأَلُوهُ فِيمَا يَنْبِذُونَ، فَنَهَى النَّبِيُّ ﷺ أَنْ يَنْبِذُوا فِي الدُّبَّاءِ، وَالنَّقِيرِ، وَالْمُقَيَّرِ، وَالْحَنْتَمِ.

5641. Thumâmah bin Ḥazn Al-Qushairî said: "I met 'Âishah and asked her about *Nabîdh*. She said: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and asked him in which vessels they should soak (fruits – to make *Nabîdh*). The Prophet ﷺ forbade them to soak (fruits) in *Ad-Dubbâ'* (gourds), *An-Naqîr*, *Al-Muqayyar*, and *Al-Ḥantam*.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:٣٧/١٩٩٥ من حديث القاسم بن الفضل به، وهو في الكبرى، ح:٥١٤٧ .

Comments:

This is the first arrival of the delegation of Abdul-Qais, which took place toward the end of the year 3 H., or in the beginning of the year 4H., because it contains the allusion to the barrier created by the Quraish. The second arrival had taken place in the year 9H. By the time Makkah had already been conquered and the obstacle of the Quraish had ended. The first arrival had taken place during the early period of time, following the Battle of Uhud, and the period was fresh when wine had just been forbidden. During this period of time, along with wine or alcoholic drinks, the vessels of wine were also forbidden, so that minds do not turn toward alcoholic drinks. Later, when wine became a forgotten matter of the past, permission to make use of these vessels was given, although because these vessels are supportive and helpful in producing intoxication due to their having been without pores, it is superior to eschew them in making *Nabîdh* or beverage. But as long as intoxication is not produced, beverage would not become unlawful in those vessels, because vessels cannot render anything lawful or unlawful.

5642. It was narrated that 'Âishah, may Allâh be pleased with her, said: "He forbade *Ad-Dubbâ'* (gourds) specifically." (*Ṣaḥîḥ*)

٥٦٤٢ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: نَهَى عَنِ الدُّبَّاءِ بِذَاتِهِ.

تخريج: أخرجه مسلم، ح:١٩٩٥/٣٨ من حديث إسماعيل ابن علية به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٥١٤٩.

5643. It was narrated from Isḥâq – he is Ibn Suwaid – that he said: "Mu'âdhah narrated to me from 'Âishah, that the Messenger of Allâh ﷺ forbade *Nabîdh* made in *An-Naqîr*, *Al-Muqayyar*, *Ad-Dubbâ'*, and *Al-Ḥantam*." And in the narration of Ibn 'Ulayyah, Isḥâq said: "And Hunaidah mentioned from 'Âishah similar to the narration of Mu'âdhah, and she named earthenware containers. I said to Hunaidah: 'Did you hear her say earthenware containers?' She said: 'Yes.'" (*Ṣaḥîḥ*)

٥٦٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ إِسْحَاقَ - وَهُوَ ابْنُ سُوَيْدٍ - يَقُولُ: حَدَّثَتْنِي مُعَاذَةُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ نَبِيذِ النَّقِيرِ، وَالْمُقَيَّرِ، وَالدُّبَّاءِ، وَالْحَنْتَمِ. فِي حَدِيثِ ابْنِ عُلَيَّةَ قَالَ إِسْحَاقُ: وَذَكَرَتْ هُنَيْدَةُ عَنْ عَائِشَةَ مِثْلَ حَدِيثِ مُعَاذَةَ وَسَمَّتِ الْجِرَارَ، قُلْتُ لِهُنَيْدَةَ: أَنْتِ سَمِعْتِيهَا سَمَّتِ الْجِرَارَ؟ قَالَتْ: نَعَمْ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥١٥٠.

5644. It was narrated that Hunaidah bint Sharîk bin Abân said: "I met 'Âishah, may Allâh be pleased with her, in Al-Khuraibah,[1] and I asked her about the dregs[2] and she forbade them to me and she said: 'Soak (the fruit) at night and drink it in the morning, and tie the vessel closed.' And she forbade me from using *Ad-Dubbâ'* (gourds), *An-Naqîr*, *Al-Muzaffat*, and*Al-Ḥantam*." (*Ḍa'îf*)

٥٦٤٤ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ طَوْدِ بْنِ عَبْدِ الْمَلِكِ الْقَيْسِيِّ، بَصْرِيٌّ قَالَ: حَدَّثَنِي أَبِي عَنْ هُنَيْدَةَ بِنْتِ شَرِيكِ بْنِ أَبَانَ قَالَتْ: لَقِيتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا بِالْخُرَيْبَةِ فَسَأَلْتُهَا عَنِ الْعَكَرِ، فَنَهَتْنِي عَنْهُ - تَعْنِي - وَقَالَتْ: انْبِذِي عَشِيَّةً وَاشْرَبِيهِ غُدْوَةً، وَأَوْكِي عَلَيْهِ، وَنَهَتْنِي عَنِ الدُّبَّاءِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ، وَالْحَنْتَمِ.

[1] A place near Baṣra.

[2] That is, the sludge at the bottom of *Nabîdh* or *Khamr*.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥١٥١ * طود مجهول الحال، وهنيدة مستورة الحال.

Comments:

1. Khuraibah is a locality of the city of Basra, which was also called Busra Sughra or the Tiny Basra.
2. 'Drink it in the morning' means *Nabîdh* should not be kept for a long time. There is possibility of its turning intoxicating.
3. 'Fasten its mouth or head' means the vessel containing *Nabîdh* should be kept covered. Tightly closed, which delays fermentation. So far as the detail concerning the vessel remains, it could be seen in the narration 5641.

Chapter 35. *Al-Muzaffat*

(المعجم ٣٥) - الْمُزَفَّتَةُ (التحفة ٣٥)

5445. It was narrated that Anas said: "The Messenger of Allâh ﷺ forbade *Al-Muzaffat*." (*Ṣaḥîḥ*)

٥٦٤٥ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ الْمُخْتَارَ بْنَ فُلْفُلٍ عَنْ أَنَسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الظُّرُوفِ الْمُزَفَّتَةِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٣/١١٢، ١١٩ عن عبدالله بن إدريس به، وهو في الكبرى، ح:٥١٥٢.

Chapter 36. Mentioning The Evidence That The Prohibition Of The Vessels Mentioned Above Was General In Application And Did Not Refer To An Isolated Incident

(المعجم ٣٦) - ذِكْرُ الدَّلَالَةِ عَلَى النَّهْيِ لِلْمَوْصُوفِ مِنَ الأَوْعِيَةِ الَّتِي تَقَدَّمَ ذِكْرُهَا كَانَ حَتْمًا لازِمًا لَا عَلَى تَأْدِيبٍ (التحفة ٣٦)

5646. Sa'eed bin Jubair narrated that he heard Ibn 'Umar and Ibn 'Abbâs testify that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *Al-Ḥantam*, *Al-Muzaffat*, and *An-Naqîr*. Then the Messenger of Allâh ﷺ recited this Verse: "And whatsoever the Messenger (Muḥammad) gives you, take it; and whatsoever he forbids you, abstain (from it)."[1] (*Ṣaḥîḥ*)

٥٦٤٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ بنُ هَارُونَ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ سَمِعَ سَعِيدَ بْن جُبَيْرٍ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللهِ ﷺ: أَنَّهُ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، ثُمَّ تَلَا رَسُولُ اللهِ ﷺ هٰذِهِ الآيَةَ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا

[1] *Al-Ḥashr* 59:7.

نَهَىٰكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر: ٧]

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:٤٦/١٩٩٧ من حديث منصور به، دون تلاوة الآية ولعلها مدرجة، والله أعلم، وهو في الكبرى، ح:٥١٥٣.

5647. It was narrated from Asmâ' bint Yazîd that a paternal uncle of hers whose name was Anas said: "Ibn 'Abbâs said: Does not Allâh say: "And whatsoever the Messenger (Muḥammad) gives you, take it; and whatsoever he forbids you, abstain (from it).'?[1] He said: 'Yes.' He said: 'Does not Allâh say: 'It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision?'[2] I said: 'Yes.' He said: 'I bear witness that the Prophet of Allâh ﷺ forbade *An-Naqîr*, *Al-Muqayyar*, *Ad-Dubbâ'*, and *Al-Ḥantam*."' (*Ṣaḥîḥ*)

٥٦٤٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، عَنِ ابْنِ عَمٍّ لَهَا يُقَالُ لَهُ أَنَسٌ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَلَمْ يَقُلِ اللهُ عَزَّ وَجَلَّ ﴿وَمَا ءَاتَىٰكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَانْتَهُوا﴾. قُلْتُ: بَلَى. قَالَ: أَلَمْ يَقُلِ اللهُ ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ [الأحزاب: ٣٦] قُلْتُ: بَلَى. قَالَ: فَإِنِّي أَشْهَدُ أَنَّ نَبِيَّ اللهِ ﷺ نَهَى عَنِ النَّقِيرِ، وَالْمُقَيَّرِ، والدُّبَّاءِ، وَالْحَنْتَمِ.

تخريج: [صحيح] وهو في الكبرى، ح:٥١٥٤، فيه مجهول ومجهولة، وللحديث شواهد كثيرة، منها الحديث السابق.

Chapter 37. Explanation Of The Vessels Mentioned

(المعجم ٣٧) - تَفْسِيرُ الأَوْعِيَةِ (التحفة ٣٧)

5648. Zâdân said: "I asked 'Abdullâh bin 'Umar: 'Tell me of something that you heard from the Messenger of Allâh ﷺ concerning vessels and explain it.' He said: 'The Messenger of Allâh ﷺ forbade *Al-Ḥantam*, which are what you call earthenware jars. And he forbade *Ad-Dubbâ'* which are what

٥٦٤٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ قَالَ: سَمِعْتُ زَاذَانَ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ عُمَرَ قُلْتُ: حَدِّثْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ فِي الأَوْعِيَةِ وَفَسِّرْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْحَنْتَمِ

[1] *Al-Ḥashr* 59:7,
[2] *Al-Aḥzâb* 33:36.

you call squash. And he forbade *An-Naqîr*, which are hollowed-out date palm wood. And he forbade *Al-Muzaffat* which are (*Al-Muqayyar*) vessels daubed with tar.'" (*Sahîh*)

وَهُوَ الَّذِي تُسَمُّونَهُ أَنْتُمُ الْجَرَّةَ، وَنَهَى عَنِ الدُّبَّاءِ وَهُوَ الَّذِي تُسَمُّونَهُ أَنْتُمُ الْقَرْعَ، وَنَهَى عَنِ النَّقِيرِ وَهِيَ النَّخْلَةُ يَنْقُرُونَهَا، وَنَهَى عَنِ الْمُزَفَّتِ وَهُوَ الْمُقَيَّرُ.

تخريج: أخرجه مسلم، ح:١٩٩٧/٥٧ من حديث شعبة به، (انظر الحديث المتقدم برقم:٥٦٤٦) وهو في الكبرى، ح:٥١٥٥ .

Permission Allowing Soaking (Fruits to Make *Nabîdh*) In Some Of The Vessels Mentioned Above

الإِذْنُ فِي الانْتِبَاذِ الَّذِي خَصَّهَا بَعْضُ الرِّوَايَاتِ الَّتِي أَتَيْنَا عَلَى ذِكْرِهَا

Chapter 38. The Permission Concerning Whatever Of These Drinks Is Made In A Water Skin

(المعجم ٣٨) - الإِذْنُ فِيمَا كَانَ فِي الأَسْقِيَةِ مِنْهَا (التحفة ٣٨)

5649. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade the delegation of 'Abdul-Qais, when they came to him, *Ad-Dubbâ'*, *An-Naqîr*, *Al-Muzaffat*, and large water-skins that are cut from the top and can no longer be closed. He said: 'Make *Nabîdh* in your water-skins, and close them and drink it sweet.' One of them said: 'O Messenger of Allâh, give me permission concerning something like this. He said: 'If you make it like this,' and he gestured with his hand, showing him how." (*Sahîh*)

٥٦٤٩ - أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ وَفْدَ عَبْدِ الْقَيْسِ حِينَ قَدِمُوا عَلَيْهِ عَنِ الدُّبَّاءِ، وَ[عَنِ] النَّقِيرِ، وَعَنِ الْمُزَفَّتِ، وَالْمَزَادَةِ الْمَجْبُوبَةِ، وَقَالَ: «انْتَبِذْ فِي سِقَائِكَ، وَأَوْكِهِ وَاشْرَبْهُ حُلْوًا» قَالَ بَعْضُهُمْ: ائْذَنْ لِي يَا رَسُولَ اللهِ! فِي مِثْلِ هٰذَا. قَالَ: «إِذًا تَجْعَلَهَا مِثْلَ هٰذِهِ» وَأَشَارَ بِيَدِهِ يَصِفُ ذٰلِكَ.

تخريج: [صحيح] أخرجه أحمد:٢/ ٤٩١ من حديث هشام بن حسان، ومسلم، ح:١٩٩٣/ ٣٣ من حديث محمد بن سيرين به، وهو في الكبرى، ح:٥١٥٦ .

5650. Jâbir said: "The Messenger of Allâh ﷺ forbade *Al-Muzaffat* jars, *Ad-Dubbâ'* (gourds), *An-Naqîr*, and if the Prophet ﷺ could not

٥٦٥٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً قَالَ: وَقَالَ أَبُو

الزُّبَيْرِ: سَمِعْتُ جَابِرًا يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْجَرِّ الْمُزَفَّتِ، وَالدُّبَّاءِ، وَالنَّقِيرِ، وَكَانَ النَّبِيُّ ﷺ إِذَا لَمْ يَجِدْ سِقَاءً يُنْبَذُ لَهُ فِيهِ نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

find a water-skin in which to make *Nabîdh*, it would be made for him in a small vessel of stone." (*Sahîh*)

تخريج: أخرجه مسلم، ح:١٩٩٨/ ٦٠ من حديث ابن جريج به، وهو في الكبرٰى، ح:٥١٥٧.

٥٦٥١ - **أَخْبَرَنِي** أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِسحَاقُ - يَعْنِي الْأَزْرَقَ - قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُنْبَذُ لَهُ فِي سِقَاءٍ، فَإِذَا لَمْ يَكُنْ لَهُ سِقَاءٌ نُبِذَ لَهُ فِي تَوْرِ بِرَامٍ قَالَ: وَنَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ.

5651. It was narrated that Jâbir said: "(Fruit) would be soaked for the Messenger of Allâh ﷺ in a water skin, and if he did not have a water skin, it would be made for him in a small vessel of stone. And the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *An-Naqîr*, and *Al-Muzaffat*." (*Sahîh*)

تخريج: أخرجه مسلم، ح:١٩٩٩/ ٦٢ من حديث أبي الزبير به، وهو في الكبرٰى، ح:٥١٥٨.

٥٦٥٢ - **أَخْبَرَنَا** سَوَّارُ بْنُ عَبْدِ اللهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ، وَالنَّقِيرِ، وَالْجَرِّ، وَالْمُزَفَّتِ.

5652. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *An-Naqîr*, earthenware jars, and *Al-Muzaffat*. (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥١٥٩.

(المعجم ٣٩) - الْإِذْنُ فِي الْجَرِّ خَاصَّةً (التحفة ٣٩)

Chapter 39. Permission For Earthenware Jars Only

٥٦٥٣ - **أَخْبَرَنَا** إِبْرَاهِيمُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الْأَحْوَلُ عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللهِ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الْجَرِّ غَيْرَ مُزَفَّتٍ.

5653. It was narrated from 'Abdullâh that the Prophet ﷺ granted a concession allowing earthenware jars that are not coated with pitch. (*Sahîh*)

تخريج: أخرجه البخاري، الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف بعد النهي،

ح:٥٥٩٣، ومسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:٢٠٠٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٥١٦٠.

Chapter 40. Permission For Some Of Them

(المعجم ٤٠) - الإِذْنُ فِي شَيْءٍ مِنْهَا (التحفة ٤٠)

5654. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid you (to store) the sacrificial meat, but now eat it and store it; and whoever wants to visit graves (may do so), for they are a reminder of the Hereafter; and drink but avoid all intoxicants." (*Ṣaḥîḥ*)

٥٦٥٤ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ عَنِ الْأَحْوَصِ بْنِ جَوَّابٍ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ أَنَّهُ حَدَّثَهُمْ عَنْ أَبِي إِسْحَاقَ، عَنِ الزُّبَيْرِ ابْنِ عَدِيٍّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَتَزَوَّدُوا وَادَّخِرُوا، وَمَنْ أَرَادَ زِيَارَةَ الْقُبُورِ، فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ، وَاشْرَبُوا وَاتَّقُوا كُلَّ مُسْكِرٍ».

تخريج: [صحيح] تقدم، ح:٤٤٣٥، وهو في الكبرٰى، ح:٥١٦١.

5655. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid you to visit graves, but (now) visit them. And I forbade you (to keep) the sacrificial meat for three days, but now keep whatever you wish. And I forbade *Nabîdh* to you, unless it was (made) in a water skin, but now drink from all kinds of vessels but do not drink any intoxicant.'" (*Ṣaḥîḥ*)

٥٦٥٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثَةِ أَيَّامٍ فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا وَلَا تَشْرَبُوا مُسْكِرًا».

تخريج: [صحيح] تقدم، ح:٢٠٣٤، وهو في الكبرٰى، ح:٥١٦٢ .

Comments:

This narration is more explicit than the previous one, and this narration is quite plain in the issue that the prohibition of *Nabidh* was given in the beginning. Afterward, this command was abrogated. There is consensus among the people of knowledge over it. Likewise, the prohibition of the vessels has already been abrogated. The course of action of the dominant majority of the people of knowledge is very much the same, and it is most

appropriate. Details have preceded above. Please See *Ḥadîth* 5646. Moreover, this is the best form of proof for abrogation, that Allâh's Messenger ﷺ himself offered clarification pertaining to the abrogation of his previous command, and stipulated a new ruling. In such an abrogation, no grain of doubt remains. From the point of view of the chain of transmitters also, this narration is of the highly authentic grade, because this *Ḥadîth* occurs in *Ṣaḥîḥ Muslim*.

5656. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid three things to you: Visiting graves, but now visit them, and may visiting them increase you in goodness; and I forbade you (to store) the sacrificial meat for more than three days, but now eat whatever you wish of it. And I forbade to you drinks in (certain kinds of) vessels, but now drink from whatever vessel you wish, but do not drink any intoxicant.'" (*Ṣaḥîḥ*)

٥٦٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى بْنِ مَعْدَانَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا زُبَيْدٌ عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ثَلَاثٍ: زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلْتَزِدْكُمْ زِيَارَتُهَا خَيْرًا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثٍ فَكُلُوا مِنْهَا مَا شِئْتُمْ، وَنَهَيْتُكُمْ [عَنِ] الْأَشْرِبَةِ فِي الْأَوْعِيَةِ فَاشْرَبُوا فِي أَيِّ وِعَاءٍ شِئْتُمْ وَلَا تَشْرَبُوا مُسْكِرًا».

تخريج: [صحيح] تقدم، ح:٢٠٣٤، وهو في الكبرى، ح:٥١٦٣.

5657. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid certain kinds of vessels to you. Now soak (fruits) in whatever you wish, but beware of any intoxicant.'" (*Ṣaḥîḥ*)

٥٦٥٧ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنِ الْأَوْعِيَةِ فَانْتَبِذُوا فِيمَا بَدَا لَكُمْ، وَإِيَّاكُمْ وَكُلَّ مُسْكِرٍ».

تخريج: [صحيح] وهو في الكبرى، ح:٥١٦٤، وتقدمت طرفه، ح:٢٠٣٤،٢٠٣٥ وغيرهما، وانظر الحديث الآتي.

5658. 'Abdullâh bin Buraidah (narrated) from his father that while the Messenger of Allâh ﷺ was walking, he approached some people and heard a confused noise

٥٦٥٨ - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى ابْنِ أَيُّوبَ مَرْوَزِيٌّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عِيسَى بْنُ عُبَيْدٍ الْكِنْدِيُّ

الْخُرَاسَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ بَيْنَا هُوَ يَسِيرُ إِذْ حَلَّ بِقَوْمٍ فَسَمِعَ لَهُمْ لَغَطًا، فَقَالَ: «مَا هٰذَا الصَّوْتُ؟» قَالُوا: يَا نَبِيَّ اللهِ! لَهُمْ شَرَابٌ يَشْرَبُونَهُ فَبَعَثَ إِلَى الْقَوْمِ فَدَعَاهُمْ فَقَالَ: «فِي أَيِّ شَيْءٍ تَنْتَبِذُونَ؟» قَالُوا: نَنْتَبِذُ فِي النَّقِيرِ وَالدُّبَّاءِ وَلَيْسَ لَنَا ظُرُوفٌ فَقَالَ: «لَا تَشْرَبُوا إِلَّا فِيمَا أَوْكَيْتُمْ عَلَيْهِ» قَالَ: فَلَبِثَ بِذَلِكَ مَا شَاءَ اللهُ أَنْ يَلْبَثَ ثُمَّ رَجَعَ عَلَيْهِمْ فَإِذَا هُمْ قَدْ أَصَابَهُمْ وَبَاءٌ وَصُفْرَةٌ، قَالَ: «مَا لِي أَرَاكُمْ قَدْ هَلَكْتُمْ»؟ قَالُوا: يَا نَبِيَّ اللهِ! أَرْضُنَا وَبِيئَةٌ وَحَرَّمْتَ عَلَيْنَا إِلَّا مَا أَوْكَيْنَا عَلَيْهِ، قَالَ: «اشْرَبُوا، وَكُلُّ مُسْكِرٍ حَرَامٌ».

coming from them. He said: "What is this noise?" They said: "O Messenger of Allâh, they have a drink that they drink." He sent for those people and said: "In what do you soak (fruit – to make that drink)?" They said: "We soak (fruits) in vessels carved from wood and gourds, and we have no water skins (that can be closed)." He said: "Do not drink except from a vessel that can be tied closed." Then as much time as Allâh willed passed, then he went back to them and they had fallen sick and become pallid. He said: "Why do you look so ill?" They said: "O Messenger of Allâh, our land is unhealthy and you forbade to us everything except that which was in a vessel that could be tied closed." He said: "Drink, but every intoxicant is unlawful." (*Hasan*)

تخريج: [إسناده حسن] وهو في الكبرى، ح:٥١٦٥، وانظر الحديث السابق.

Comments:

'Tied closed, means prepare it in a leather water bag, because only such containers could be fastened shut. For the specific reason for making *Nabîdh* or beverage, please see No. 5649.

٥٦٥٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا نَهَى عَنِ الظُّرُوفِ شَكَتِ الْأَنْصَارُ فَقَالَتْ: يَا رَسُولَ اللهِ! لَيْسَ لَنَا وِعَاءٌ، فَقَالَ النَّبِيُّ ﷺ: «فَلَا إِذًا».

5659. It was narrated from Jâbir that when the Messenger of Allâh ﷺ forbade large water skins that are cut from the top and can no longer be closed, *Anṣâr* complained and said: "O Messenger of Allâh, we do not have any vessels." The Prophet ﷺ said: "Then there is no harm." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، ح:٥٥٩٢ (انظر الحديث المتقدم:٥٦٥٣) من حديث الزبيري به، وهو في الكبرى، ح:٥١٦٦ .

Comments:

So to say, the restriction remained for some period of time. When Allâh's Messenger ﷺ saw that people encountered hardships, he lifted the ban.

Chapter 41. Status Of *Khamr*

(المعجم ٤١) - مَنْزِلَةُ الْخَمْرِ (التحفة ٤١)

5660. It was narrated that Abû Hurairah said: "On the night on which he was taken on the Night Journey (*Al-Isrâ'*), two cups, of wine and milk, were brought to the Messenger of Allâh ﷺ. He looked at them and chose the milk. Jibrîl, peace be upon him, said to him: 'Praise be to Allâh Who has guided you to the *Fiṭrah*. If you have chosen the wine, your *Ummah* would have gone astray.'" (*Ṣaḥîḥ*)

٥٦٦٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ، فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ: الْحَمْدُ لِلّٰهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ.

تخريج: أخرجه البخاري، التفسير، باب قوله: ﴿أسرى بعبده ليلاً من المسجد الحرام﴾، ح:٤٧٠٩ من حديث عبدالله بن المبارك، ومسلم، الأشربة، باب جواز شرب اللبن، ح:١٦٨ قبل، ح:٢٠١٠ من حديث يونس بن يزيد به، وهو في الكبرٰى، ح:٥١٦٧ .

Comments:

1. 'The night': This incident was during the last period of the Prophet's ﷺ Makkan life. In other words, at the time of the Ascension itself, an indication was made that wine would be made unlawful, although the command of prohibition descended later during the third year of Hijrah.
2. 'I took the milk': So to speak, from the beginning, Allâh's Messenger ﷺ detested wine.
3. 'The *Fiṭrah*, because milk is a natural food for man.

5661. Ibn Muḥairîz narrated from a man among the Companions of the Prophet ﷺ that the Prophet ﷺ said: "People among my *Ummah* will drink *Khamr*, calling it by another name." (*Ṣaḥîḥ*)

٥٦٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ خَالِدٍ - وَهُوَ ابْنُ الْحَارِثِ - عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا بَكْرِ بْنَ حَفْصٍ يَقُولُ: سَمِعْتُ ابْنَ مُحَيْرِيزٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «يَشْرَبُ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٢٣٧ من حديث شعبة به، وهو في الكبرى، ح: ٥١٦٨.

Chapter 42. Stern Warnings About Drinking *Khamr*

(المعجم ٤٢) - ذِكْرُ الرِّوَايَاتِ الْمُغَلِّظَاتِ فِي شُرْبِ الْخَمْرِ (التحفة ٤٢)

5662. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The adulterer is not a believer at the moment when he is committing adultery, and the wine drinker is not a believer at the moment when he is drinking wine, and the thief is not a believer at the moment when he is stealing, and the robber is not a believer at the moment when he is robbing and people are looking on.'" (*Sahîh*)

٥٦٦٢ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ شَارِبُهَا حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ».

تخريج: أخرجه البخاري، المظالم، باب النهبٰى بغير إذن صاحبه، ح: ٢٤٧٥، ومسلم، الإيمان، باب بيان نقصان الإيمان بالمعاصي ونفيه عن المتلبس بالمعصية... إلخ، ح: ٥٧ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٥١٦٩.

Comments:

1. The purpose of the Tradition is that these actions are the repudiation of faith. Faith cannot tolerate these things. It stops one from them. It does not mean that he becomes an unbeliever. For details, please see narration 4873.
2. This narration proves the enormity of drinking wine, because it is shown to be the negation of Faith or Imân. Even otherwise, drinking wine obligates the prescribed legal punishment, and the action which calls for the implementation of the prescribed legal punishment happens to be an enormity; adultery, theft, and highway robbery are all included among enormities.

5663. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The adulterer is not a believer at the moment when he is committing adultery, and the thief is not a

٥٦٦٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو بَكْرِ بْنُ عَبْدِ

الرَّحْمٰنِ كُلُّهُمْ حَدَّثُونِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ الْمُسْلِمُونَ إِلَيْهِ أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ».

believer at the moment when he is stealing, and the wine drinker is not a believer at the moment when he is drinking wine, and the robber is not a believer at the moment when he is robbing and taking something valuable by force while the Muslims are looking at it.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٥١٧٠.

٥٦٦٤ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي نُعْمٍ، عَنِ ابْنِ عُمَرَ وَنَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ قَالُوا: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ، ثُمَّ إِنْ شَرِبَ فَاجْلِدُوهُ، ثُمَّ إِنْ شَرِبَ فَاجْلِدُوهُ، ثُمَّ إِنْ شَرِبَ فَاقْتُلُوهُ».

5664. It was narrated that Ibn 'Umar and a number of the Companions of Muḥammad ﷺ said: "The Messenger of Allâh ﷺ said: 'Whoever drinks _Khamr_, whip him; then if he drinks (again), whip him; then if he drinks (again), whip him; then if he drinks (again), kill him.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٥١٧١، أخرجه أبو داود، الحدود، باب: إذا تتابع في شرب الخمر، ح:٤٤٨٣ من طريق آخر عن نافع عن ابن عمر به، وانظر الحديث الآتي.

٥٦٦٥ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ خَالِهِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا سَكِرَ فَاجْلِدُوهُ، ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ، ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ» ثُمَّ قَالَ فِي الرَّابِعَةِ: «فَاضْرِبُوا عُنُقَهُ»

5665. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If he becomes drunk, whip him; then if he becomes drunk, whip him; then if he becomes drunk, whip him." Then he said concerning the fourth time, "Strike his neck (i.e., kill him)." (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، الحدود، باب من شرب الخمر مرارًا، ح:٢٥٧٢ من حديث شبابة بن سوار به، وهو في الكبرٰى، ح:٥١٧٢، وصححه ابن الجارود، ح:٨٣١، وابن حبان، ح:١٥١٧، والحاكم على شرط مسلم:٤/ ٣٧١، ووافقه الذهبي.

5666. It was narrated from Abû Burdah bin Abî Mûsâ, that his father used to say: "I do not see any difference between drinking *Khamr* and worshipping this column instead of Allâh the Mighty and Sublime." (*Sahîh*)

٥٦٦٦ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ فُضَيْلٍ، عَنْ وَائِلِ بْنِ بَكْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ: أَنَّهُ كَانَ يَقُولُ: مَا أُبَالِي شَرِبْتُ الْخَمْرَ أَوْ عَبَدْتُ هٰذِهِ السَّارِيَةَ مِنْ دُونِ اللهِ عَزَّ وَجَلَّ.

تخريج: [إسناده صحيح موقوف] وهو في الكبرى، ح:٥١٧٣ * في جميع النسخ: "وائل ابن بكر" والصواب: "وائل أبي بكر" وهو ابن داود كما في تحفة الأشراف، وجامع المسانيد، والسنن لابن كثير: ١٤/ ٦٦٠.

Chapter 43. Mentioning The Reports Concerning The *Salâh* Of The One Who Drinks *Khamr*

(المعجم ٤٣) - ذِكْرُ الرِّوَايَةِ الْمُبَيِّنَةِ عَنْ صَلَوَاتِ شَارِبِ الْخَمْرِ (التحفة ٤٣)

5667. 'Urwah bin Ruwaim narrated that Ibn Ad-Dailamî rode looking for 'Abdullâh bin 'Amr bin Al-'Âs. Ibn Ad-Dailamî said: "I entered upon him and said: 'O 'Abdullâh bin 'Amr, did you hear the Messenger of Allâh ﷺ say anything concerning *Khamr*?' He said: 'Yes, I heard the Messenger of Allâh ﷺ say: If a man among my *Ummah* drinks *Khamr*, Allâh will not accept his *Salâh* for forty days.'" (*Sahîh*)

٥٦٦٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ حِصْنِ بْنِ عَلَّاقٍ دِمَشْقِيٌّ قَالَ: حَدَّثَنَا عُرْوَةُ بْنُ رُوَيْمٍ: أَنَّ ابْنَ الدَّيْلَمِيِّ رَكِبَ يَطْلُبُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ. قَالَ ابْنُ الدَّيْلَمِيِّ: فَدَخَلْتُ عَلَيْهِ فَقُلْتُ: هَلْ سَمِعْتَ يَا عَبْدَ اللهِ بْنَ عَمْرٍو! رَسُولَ اللهِ ﷺ ذَكَرَ شَأْنَ الْخَمْرِ بِشَيْءٍ؟ فَقَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَشْرَبُ الْخَمْرَ رَجُلٌ مِنْ أُمَّتِي فَيَقْبَلَ اللهُ مِنْهُ صَلَاةً أَرْبَعِينَ يَوْمًا».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥١٧٤، وصححه ابن خزيمة، ح:٩٣٩، أخرجه ابن ماجه، ح:٣٣٧٧ من طريق آخر عن ابن الديلمي به، انظر الحديث الآتي: ٥٦٧٣ .

Comments:

Acceptance of prayer (ritual prayer) means gaining the recompense or the reward of prayer. So to speak, the wine drinker would not gain the recompense of his performed prayers for up to 40 days, although he will have to pray still, and their restitution would not be obligated upon him.

5668. It was narrated that Masrûq said: "If a judge accepts a gift he has consumed something unlawful, and if he accepts a bribe, that takes him to the level of *Kufr*." Masrûq said: "Whoever drinks *Khamr*, he has committed (an act of) *Kufr*, and his *Kufr* is that his *Ṣalâh* does not count." (*Ḍa'îf*)

٥٦٦٨ - أَخْبَرَنَا قُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا خَلَفٌ - يَعْنِي ابْنَ خَلِيفَةَ - عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ قَالَ: الْقَاضِي إِذَا أَكَلَ الْهَدِيَّةَ فَقَدْ أَكَلَ السُّحْتَ، وَإِذَا قَبِلَ الرِّشْوَةَ بَلَغَتْ بِهِ الْكُفْرَ. وَقَالَ مَسْرُوقٌ: مَنْ شَرِبَ الْخَمْرَ فَقَدْ كَفَرَ، وَكُفْرُهُ أَنْ لَيْسَ لَهُ صَلَاةٌ.

تخريج: [**إسناده ضعيف**] وهو في الكبرٰى، ح:٥١٧٥ * الحكم بن عتيبة عنعن تقدم، ح:١٧١٥.

Chapter 44. Sins Generated By Drinking *Khamr*, Such As Forsaking *Ṣalâh*, Murder And Committing *Zinâ*

(المعجم ٤٤) - ذِكْرُ الآثَامِ الْمُتَوَلِّدَةِ عَنْ شُرْبِ الخَمْرِ مِنْ تَرْكِ الصَّلَوَاتِ وَمِنْ قَتْلِ النَّفْسِ الَّتِي حَرَمَ اللهُ وَمِنْ وُقُوعٍ عَلَى المَحَارِمِ (التحفة ٤٤)

5669. It was narrated from Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥârith that his father said: "I heard 'Uthmân, may Allâh be pleased with him, say: 'Avoid *Khamr* for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper. An immoral woman fell in love with him. She sent her slave girl to him, saying: We are calling you to bear witness. So he set out with her slave girl, and every time he entered a door, she locked it behind him, until he reached a beautiful woman who has with her a boy and a vessel of wine. She said: 'By Allâh, I did not call you to bear witness, rather I

٥٦٦٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ يَقُولُ: اجْتَنِبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ، إِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلَا قَبْلَكُمْ تَعَبَّدَ فَعَلِقَتْهُ امْرَأَةٌ غَوِيَّةٌ فَأَرْسَلَتْ إِلَيْهِ جَارِيَتَهَا فَقَالَتْ لَهُ: إِنَّا نَدْعُوكَ لِلشَّهَادَةِ فَانْطَلَقَ مَعَ جَارِيَتِهَا وَطَفِقَتْ كُلَّمَا دَخَلَ بَابًا أَغْلَقَتْهُ دُونَهُ حَتَّى أَفْضَى إِلَى امْرَأَةٍ وَضِيئَةٍ عِنْدَهَا غُلَامٌ وَبَاطِيَةُ خَمْرٍ، فَقَالَتْ: إِنِّي وَاللّٰهِ! مَا دَعَوْتُكَ لِلشَّهَادَةِ وَلَكِنْ دَعَوْتُكَ لِتَقَعَ عَلَيَّ أَوْ تَشْرَبَ مِنْ هٰذِهِ الْخَمْرَةِ كَأْسًا أَوْ تَقْتُلَ هٰذَا الْغُلَامَ، قَالَ: فَاسْقِينِي مِنْ هٰذَا

called you to have intercourse with me, or to drink a cup of this wine, or to kill this boy.' He said: 'Pour me a cup of this wine.' So she poured him a cup. He said: 'Give me more.' And soon he had intercourse with her and killed the boy. So avoid *Khamr*, for by Allâh faith and addiction to *Khamr* cannot coexist but, one of them will soon expel the other." (***Ṣaḥîḥ***)

الْخَمْرِ كَأْسًا فَسَقَتْهُ كَأْسًا، قَالَ: زِيدُونِي فَلَمْ يَرِمْ حَتَّى وَقَعَ عَلَيْهَا، وَقَتَلَ النَّفْسَ، فَاجْتَنِبُوا الْخَمْرَ فَإِنَّهَا وَاللَّهِ! لَا يَجْتَمِعُ الْإِيمَانُ وَإِدْمَانُ الْخَمْرِ إِلَّا لَيُوشِكُ أَنْ يُخْرِجَ أَحَدُهُمَا صَاحِبَهُ.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٥١٧٦، وانظر الحديث الآتي.

5670. Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥârith narrated that his father said: "I heard 'Uthmân say: 'Avoid *Khamr* for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper and used to stay away from people.''' And he mentioned something similar. He said: "Avoid *Khamr* for, by Allâh, it can never coexist with Faith, but soon one of them will expel the other." (***Ṣaḥîḥ***)

٥٦٧٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ أَنَّ أَبَاهُ قَالَ: سَمِعْتُ عُثْمَانَ يَقُولُ: اجْتَنِبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ، فَإِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلَا قَبْلَكُمْ يَتَعَبَّدُ وَيَعْتَزِلُ النَّاسَ فَذَكَرَ مِثْلَهُ. قَالَ: فَاجْتَنِبُوا الْخَمْرَ فَإِنَّهُ وَاللَّهِ! لَا يَجْتَمِعُ وَالْإِيمَانُ أَبَدًا إِلَّا يُوشِكُ أَحَدُهُمَا أَنْ يُخْرِجَ صَاحِبَهُ.

تخريج: [**إسناده صحيح**] أخرجه البيهقي:٨/ ٢٨٧، ٢٨٨ من حديث يونس بن يزيد الأيلي به، وهو في الكبرٰى، ح:٥١٧٧.

5671. It was narrated that Ibn 'Umar said: "Whoever drinks *Khamr* and does not get intoxicated, his *Ṣalâh* will not be accepted so long as any trace of it remains in his belly or his veins, and if he dies he will die a *Kafir*. If he becomes intoxicated his *Ṣalâh* will not be accepted for 40 nights,

٥٦٧١ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ عَنِ الْعَلَاءِ - وَهُوَ ابْنُ الْمُسَيَّبِ - عَنْ فُضَيْلٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَنْ شَرِبَ الْخَمْرَ فَلَمْ يَنْتَشِ لَمْ تُقْبَلْ لَهُ صَلَاةٌ مَا دَامَ فِي جَوْفِهِ أَوْ عُرُوقِهِ مِنْهَا شَيْءٌ،

and if he dies during them, he will die a *Kafir*." (***Ṣaḥîḥ Mawqûf***)

Yazîd bin Abî Ziyâd contradicted him.

وَإِنْ مَاتَ مَاتَ كَافِرًا، وَإِنِ انْتَشَى لَمْ تُقْبَلْ لَهُ صَلَاتُهُ أَرْبَعِينَ لَيْلَةً، وَإِنْ مَاتَ فِيهَا مَاتَ كَافِرًا. خَالَفَهُ يَزِيدُ بْنُ أَبِي زِيَادٍ.

تخريج: [**إسناده صحيح موقوف**] وهو في الكبرى، ح:٥١٧٨ * فضيل هو ابن عمرو النقيمي.

5672 It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "Whoever drinks *Khamr* and puts it in his belly, Allâh will not accept his *Ṣalâh* for seven (days), if he dies during them" – Muhammad bin Âdâm (One of the narrators) said:[1] "he will die a *Kafir*. If he was too intoxicated to offer any of the obligatory" – Ibn Âdam said: "or recite Qur'ân, his *Ṣalâh* will not be accepted for 40 days, and if he dies during them," And Ibn Âdam said: "He will die a *Kafir*." (***Ḍa'îf***)

٥٦٧٢ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الرَّحِيمِ، عَنْ يَزِيدَ؛ ح وَأَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ. وَقَالَ مُحَمَّدُ بْنُ آدَمَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فَجَعَلَهَا فِي بَطْنِهِ لَمْ يَقْبَلِ اللهُ مِنْهُ صَلَاةً سَبْعًا، إِنْ مَاتَ فِيهَا» وَقَالَ ابْنُ آدَمَ: «فِيهِنَّ مَاتَ كَافِرًا فَإِنْ أَذْهَبَتْ عَقْلَهُ عَنْ شَيْءٍ مِنَ الْفَرَائِضِ». وَقَالَ ابْنُ آدَمَ: «الْقُرْآنِ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا إِنْ مَاتَ فِيهَا». وَقَالَ ابْنُ آدَمَ: «فِيهِنَّ مَاتَ كَافِرًا».

تخريج: [**إسناده ضعيف**] أخرجه الطبراني:١٢/ ٤٠٤، ح:١٣٤٩٢ من حديث واصل بن عبدالأعلى به، وهو في الكبرى، ح:٥١٧٩، واللفظ لواصل * يزيد بن أبي زياد ضعيف مختلط مدلس.

Chapter 45. Repentance Of The One Who Has Drunk *Khamr*

(المعجم ٤٥) - تَوْبَةُ شَارِبِ الْخَمْرِ (التحفة ٤٥)

5673. It was narrated that 'Abdullâh bin Ad-Dailamî said: "I entered upon 'Abdullâh bin 'Amr bin Al-'Âṣ when he was in a garden of his in Aṭ-Ṭâ'if called Al-Waht. He was walking and holding hands

٥٦٧٣ - **أَخْبَرَنَا** الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ؛ ح وَأَخْبَرَنِي عَمْرُو بْنُ

[1] That is, the author reported it through two chains, one of them from Ibn Âdam with the discrepancies in wordings noted.

عُثْمَانَ بْنِ سَعِيدٍ عَنْ بَقِيَّةَ، عَنْ أَبِي عَمْرٍو - وَهُوَ الْأَوْزَاعِيُّ - عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ الدَّيْلَمِيِّ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَهُوَ فِي حَائِطٍ لَهُ بِالطَّائِفِ يُقَالُ لَهُ الْوَهْطُ وَهُوَ مُخَاصِرٌ فَتًى مِنْ قُرَيْشٍ يُزَنُّ ذٰلِكَ الْفَتَى بِشُرْبِ الْخَمْرِ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ شَرِبَ الْخَمْرَ شَرْبَةً لَمْ تُقْبَلْ لَهُ تَوْبَةٌ أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ، فَإِنْ عَادَ لَمْ تُقْبَلْ تَوْبَتُهُ أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ، فَإِنْ عَادَ كَانَ حَقًّا عَلَى اللهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ يَوْمَ الْقِيَامَةِ». اللَّفْظُ لِعَمْرٍو.

with a young man of Quraish who was suspected of drinking *Khamr*. He said: 'I heard the Messenger of Allâh ﷺ say: Whoever drinks *Khamr* once, his repentance will not be accepted for 40 days, then if he repents, Allâh will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allâh will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allâh will accept his repentance. If he does it again (a fourth time), then it is a right upon Allâh to make him drink from the mud of *Khibâl*[1] on the Day of Resurrection." This is the wording of 'Amr. (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥١٨٠، وصححه ابن حبان، ح: ١٣٧٨، وله طرق أخرى، انظر، ح: ٥٦٦٧ وغيره.

Comments:

'*Al-Wahl*': This was his large and extensive orchard, which he had inherited from his revered father. Its expanse is said to be immense. It mostly had grapevines.

٥٦٧٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الْآخِرَةِ».

5674. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever drinks *Khamr* in this world and does not repent from that, will be denied it in the Hereafter." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأشربة، باب قول الله تعالى: ﴿إنما الخمر والميسر والأنصاب والأزلام رجس﴾، ح: ٥٥٧٥، ومسلم، الأشربة، باب عقوبة من شرب الخمر إذا لم يتب منها

[1] Meaning, the juice or sweat of the people of Hell

... إلخ، ح:٢٠٠٣/٧٦،٧٧ من حديث مالك به، وهو في الموطإ:٢/٨٤٦، والكبرٰى، ح:٥١٨١.

Chapter 46. Reports Concerning Drunkards

(المعجم ٤٦) - الرِّوَايَةُ فِي الْمُدْمِنِينَ فِي الْخَمْرِ (التحفة ٤٦)

5675. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "No one who reminds others of his favors, no one who is disobedient to his parents and no drunkard, will enter Paradise." (***Hasan***)

٥٦٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بنِ أَبِي الْجَعْدِ، عَنْ نُبَيْطٍ، عَنْ جَابَانَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنَّانٌ، وَلَا عَاقٌّ، وَلَا مُدْمِنُ خَمْرٍ».

تخريج: [حسن] أخرجه أحمد:٢/٢٠١ عن محمد بن جعفر به، وهو في الكبرٰى، ح:٥١٨٢، وصححه ابن حبان، ح:١٣٨٢،١٣٨٣، وللحديث شواهد.

Comments:

Meaning these are barriers preventing entrance to Paradise; while after punishment or repentance, the barrier may be lifted.

5676. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever drinks *Khamr* in this world and dies addicted to it, and not having repented, will not drink it in the Hereafter." (***Sahîh***)

٥٦٧٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَتُبْ مِنْهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

تخريج: أخرجه مسلم، الأشربة، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح:٢٠٠٣ من حديث حماد بن زيد به مطولاً، وهو في الكبرٰى، ح:٥١٨٣.

Comments:

(See No. 5674).

5677. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever drinks *Khamr* in this world and dies addicted to it, will not drink it in the Hereafter.'" (***Sahîh***)

٥٦٧٧ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥١٨٤.

5678. It was narrated that Aḍ-Ḍaḥḥâk said: "Whoever dies addicted to *Khamr* will have boiling water thrown in his face when he departs this world." (*Ṣaḥîḥ*)

٥٦٧٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْحَسَنِ بْنِ يَحْيَى، عَنِ الضَّحَّاكِ قَالَ: مَنْ مَاتَ مُدْمِنًا لِلْخَمْرِ نُضِحَ فِي وَجْهِهِ بِالْحَمِيمِ حِينَ يُفَارِقُ الدُّنْيَا.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥١٨٥ * عبدالله هو ابن المبارك، والحسن ابن يحيى هو البصري سكن خراسان.

Comments:

'When he departs this world' means after dying, in *Barzakh* or on the Day of Resurrection.

Chapter 47. Banishing The Drinker Of *Khamr*

(المعجم ٤٧) - تَغْرِيبُ شَارِبِ الْخَمْرِ (التحفة ٤٧)

5679. It was narrated that Sa'eed bin Al-Musayyab said: "Umar, may Allâh be pleased with him, banished Rabî'ah bin Umaiyah to Khaibar for drinking *Khamr*, and he went and joined Heraclius and became a Christian. 'Umar, may Allâh be pleased with him, said: 'I will never expel any Muslim after this.'" (*Ḍa'îf*)

٥٦٧٩ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: غَرَّبَ عُمَرُ رَضِيَ اللهُ عَنْهُ رَبِيعَةَ بْنَ أُمَيَّةَ فِي الْخَمْرِ إِلَى خَيْبَرَ فَلَحِقَ بِهِرَقْلَ فَتَنَصَّرَ، فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: لَا أُغَرِّبُ بَعْدَهُ مُسْلِمًا.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥١٨٦، ومصنف عبدالرزاق:٩/ ٢٣٠، ٢٣١، ح:١٧٠٤٠ * الزهري عنعن، وله شاهد عند عبدالرزاق:٧/ ٣١٤، ح:١٣٣٢٠، وسنده ضعيف منقطع.

Chapter 48. Reports Used By Those Who Permit The Drinking Of Intoxicants

(المعجم ٤٨) - ذِكْرُ الْأَخْبَارِ الَّتِي اعْتَلَّ بِهَا مِنْ أَبَاحَ شَرَابَ الْمُسْكِرِ (التحفة ٤٨)

5680. It was narrated that Abû Burdah bin Niyâr said: "The Messenger of Allâh ﷺ said: 'Drink from vessels but do not become

٥٦٨٠ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ

intoxicated.'" (*Da'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a *Munkar Ḥadîth* in which Abû Al-Aḥwas Sallâm bin Sulaim was mistaken. We do not know of any corroborating report from the companions of Simâk bin Ḥarb, and Simâk is not strong. Aḥmad bin Ḥanbal said: "Abû Al-Aḥwas made a mistake in this *Ḥadîth*. Sharîk contradicted him in the chain and the wording. (*Da'îf*)

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اشْرَبُوا فِي الظُّرُوفِ وَلَا تَسْكَرُوا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا حَدِيثٌ مُنْكَرٌ غَلِطَ فِيهِ أَبُو الْأَحْوَصِ سَلَّامُ بْنُ سُلَيْمٍ، لَا نَعْلَمُ أَنَّ أَحَدًا تَابَعَهُ عَلَيْهِ مِنْ أَصْحَابِ سِمَاكِ ابْنِ حَرْبٍ، وَسِمَاكٌ لَيْسَ بِالْقَوِيِّ وَكَانَ يَقْبَلُ التَّلْقِينَ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: كَانَ أَبُو الْأَحْوَصِ يُخْطِئُ فِي هٰذَا الْحَدِيثِ. خَالَفَهُ شَرِيكٌ فِي إِسْنَادِهِ وَفِي لَفْظِهِ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥١٨٧ * سماك هو ابن حرب، وأبو الأحوص هو سلام بن سليم (انظر نصب الراية: ٤/٣٠٨، ٣٠٩)، سماك اختلط.

5681. It was narrated from Ibn Buraidah, from his father, that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'*, *Al-Ḥantam*, *An-Naqîr*, and *Al-Muzaffat*. (*Ṣaḥîḥ*)

Abû 'Awânah contradicted him.

٥٦٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ. خَالَفَهُ أَبُو عَوَانَةَ.

تخريج: [صحيح] وهو في الكبرى، ح:٥١٨٨، وللحديث شواهد، وأصله في صحيح مسلم.

Comments:

So to speak, the original narration is thus.

5682. It was narrated from Simâk, from Qirṣâfah, one of their womenfolk, that 'Âishah said: "Drink but do not become intoxicated." (*Da'îf*)

Abû 'Abdur-Rahamân (An-Nasâ'î) said: This too is not confirmed. We do not know who this Qirṣâfah is, and the well-known view of 'Âishah is different from what Qirṣâfah narrated from her.

٥٦٨٢ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ حَجَّاجٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ قِرْصَافَةَ امْرَأَةٍ مِنْهُمْ، عَنْ عَائِشَةَ قَالَتِ: اشْرَبُوا وَلَا تَسْكَرُوا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَيْضًا غَيْرُ ثَابِتٍ، وَقِرْصَافَةُ هٰذِهِ لَا نَدْرِي مَنْ هِيَ، وَالْمَشْهُورُ عَنْ عَائِشَةَ خِلَافُ مَا رَوَتْ عَنْهَا قِرْصَافَةُ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥١٨٩ * قرصافة لا يعرف حالها (تقريب).

5683. It was narrated from Qudâmah Al-'Âmirî that Jasrah bint Dijâjah Al-'Âmirîyyah told him: "I heard 'Âishah when some people asked her about *Nabîdh*, saying we soak dates in the morning and drink it in the evening, or we soak them in the evening and drink them in the morning. She said: 'I do not permit any intoxicant even if it were bread or even if it were water.' She said that three times." (*Hasan*)

٥٦٨٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ قُدَامَةَ الْعَامِرِيِّ: أَنَّ جَسْرَةَ بِنْتَ دِجَاجَةَ الْعَامِرِيَّةَ حَدَّثَتْهُ قَالَتْ: سَمِعْتُ عَائِشَةَ سَأَلَهَا أُنَاسٌ كُلُّهُمْ يَسْأَلُ عَنِ النَّبِيذِ يَقُولُ: نَنْبُذُ التَّمْرَ غُدْوَةً وَنَشْرَبُهُ عَشِيًّا وَنَنْبُذُهُ عَشِيًّا وَنَشْرَبُهُ غُدْوَةً قَالَتْ: لَا أُحِلُّ مُسْكِرًا وَإِنْ كَانَ خُبْزًا وَإِنْ كَانَتْ مَاءً، قَالَتْهَا ثَلَاثَ مَرَّاتٍ..

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٥١٩٠ * عبدالله هو ابن المبارك، وقدامة هو ابن عبدالله حسن الحديث، وجسرة حديثها حسن: نيل المقصود، ح:٣٥٦٨

Comments:

It transpires from this *Hadîth* that 'Âi'shah ﷺ did not consider permissible the substance containing even slight intoxication. It is significant to realize that intoxication does not occur in the *Nabîdh* brewed in the evening or in the morning with the passage of one night or day. Even then, she sounded a word of caution that intoxication should not occur. Hence, the unknown narration transmitted upon her authority previously is not appropriate from any aspect.

5684. It was narrated that 'Alî bin Al-Mubârak said: "Karîmah bint Hammâm told me that she heard 'Âishah, the Mother of the Believers, say: 'You have been forbidden *Ad-Dubbâ'* (gourds), you have been forbidden *Al-Hantam*, you have been forbidden *Al-Muzaffat*.' Then she turned to women and said: 'Beware of green earthenware jars, and if the water in your clay vessels intoxicates you, do not drink it.'" (*Da'îf*)

٥٦٨٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَتْنَا كَرِيمَةُ بِنْتُ هَمَّامٍ أَنَّهَا سَمِعَتْ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ تَقُولُ: نُهِيتُمْ عَنِ الدُّبَّاءِ، نُهِيتُمْ عَنِ الْحَنْتَمِ، نُهِيتُمْ عَنِ الْمُزَفَّتِ، ثُمَّ أَقْبَلَتْ عَلَى النِّسَاءِ فَقَالَتْ: إِيَّاكُنَّ وَالْجَرَّ الأَخْضَرَ، وَإِنْ أَسْكَرَكُنَّ مَاءُ حُبِّكُنَّ فَلَا تَشْرَبْنَهُ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥١٩١ * كريمة، لم أجد من وثقها(نيل، ح:٤١٦٤)، ولبعض الحديث شواهد.

5685. It was narrated that 'Âishah was asked about drinks and she said: "The Messenger of Allâh ﷺ used to forbid all intoxicants." And they use the narration of 'Abdullâh bin Shaddâd from 'Abdullâh bin 'Abbâs. (*Ṣaḥîḥ*)

٥٦٨٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبَانُ بنُ صمْعَةَ قَالَ: حَدَّثَتْنِي وَالِدَتِي عَنْ عَائِشَةَ أَنَّهَا سُئِلَتْ عَنِ الْأَشْرِبَةِ فَقَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَنْهَى عَنْ كُلِّ مُسْكِرٍ، وَاعْتَلُّوا بِحَدِيثِ عَبْدِ اللهِ بْنِ شَدَّادٍ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ.

تخريج: [**صحيح**] وهو في الكبرى، ح:٥١٩٢، وللحديث شواهد، وانظر، ح:٥١٠٤ .

5686. It was narrated from Ibn Shubrumah who mentioned it from 'Abdullâh bin Shaddâd bin Al-Hâd, from Ibn 'Abbâs, who said: "*Khamr* was forbidden in small or large amounts, as was every kind of intoxicating drink." (*Ṣaḥîḥ*)

Ibn Shubrumah did not hear from 'Abdullâh bin Shaddâd.

٥٦٨٦ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: سَمِعْتُ ابْنَ شُبْرُمَةَ يَذْكُرُهُ عَنْ عَبْدِ اللهِ ابْنِ شَدَّادِ بْنِ الْهَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ: حُرِّمَتِ الْخَمْرُ قَلِيلُهَا وَكَثِيرُهَا وَالسُّكْرُ مِنْ كُلِّ شَرَابٍ. ابْنُ شُبْرُمَةَ لَمْ يَسْمَعْهُ مِنْ عَبْدِ اللهِ بْنِ شَدَّادٍ.

تخريج: [**صحيح**] وهو في الكبرى، ح:٥١٩٣، وللحديث شواهد، انظر الحديث الآتي:٥٦٨٨.

5687. It was narrated that Ibn 'Abbâs said: "*Khamr* was forbidden in and of itself in small or large amounts, as was every kind of intoxicating drink." (*Ṣaḥîḥ*)

Abû 'Awn Muḥammad bin 'Ubaidullâh Ath-Thaqafî contradicted him.

٥٦٨٧ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ شُبْرُمَةَ قَالَ: حَدَّثَنِي الثِّقَةُ عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حُرِّمَتِ الْخَمْرُ بِعَيْنِهَا قَلِيلُهَا وَكَثِيرُهَا وَالسُّكْرُ مِنْ كُلِّ شَرَابٍ. خَالَفَهُ أَبُو عَوْنٍ مُحَمَّدُ بْنُ عُبَيْدِ اللهِ الثَّقَفِيُّ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرى، ح:٥١٩٤.

5688. It was narrated that Ibn 'Abbâs said: "*Khamr* was forbidden in and of itself, in small or large amounts, as was every kind of

٥٦٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ؛ ح وَأَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ

intoxicating drink."(*Sahîh*)

While Ibn Al-Hakam did not mention: "in small or large amounts."

حَنْبَلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مِسْعَرٍ، عَنْ أَبِي عَوْنٍ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حُرِّمَتِ الْخَمْرُ بِعَيْنِهَا قَلِيلُهَا وَكَثِيرُهَا وَالسُّكْرُ مِنْ كُلِّ شَرَابٍ. لَمْ يَذْكُرِ ابْنُ الْحَكَمِ قَلِيلُهَا وَكَثِيرُهَا.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٥١٩٥.

5689. It was narrated that Ibn 'Abbâs said: "*Khamr* was forbidden in small or large amounts, as was every kind of drink that intoxicates." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is more worthy of being correct than the narration of Ibn Shubrumah. Hushaim bin Bushair would commit *Tadlîs* and in his narration there is no mention of him hearing from Ibn Shubrumah. And the narration of Abû 'Awn is more like what the trustworthy reported from Ibn 'Abbâs.

٥٦٨٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ أَبِي الْعَبَّاسِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَبَّاسِ بْنِ ذَرِيحٍ، عَنْ أَبِي عَوْنٍ، عَنْ عَبْدِ اللهِ ابْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حُرِّمَتِ الْخَمْرُ قَلِيلُهَا وَكَثِيرُهَا وَمَا أَسْكَرَ مِنْ كُلِّ شَرَابٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ ابْنِ شُبْرُمَةَ، وَهُشَيْمُ بْنُ بُشَيْرٍ كَانَ يُدَلِّسُ وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ السَّمَاعِ مِنِ ابْنِ شُبْرُمَةَ، وَرِوَايَةُ أَبِي عَوْنٍ أَشْبَهُ بِمَا رَوَاهُ الثِّقَاتُ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [**صحيح**] تقدم، ح:٥٦٨٦، وهو في الكبرى، ح:٥١٩٦.

5690. It was narrated that Abû Al-Juwairiyah Al-Jarmî said: "I asked Ibn 'Abbâs, when he was leaning back against the Ka'bah, about *Bâdhaq* (a drink made from the juice of grapes slightly boiled). He said: 'Muhammad came before *Bâdhaq* (i.e., it was not known during his time), but everything

٥٦٩٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ، عَنْ أَبِي الْجُوَيْرِيَةِ الْجَرْمِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الْكَعْبَةِ عَنِ الْبَاذَقِ فَقَالَ: سَبَقَ مُحَمَّدٌ الْبَاذَقَ وَمَا أَسْكَرَ فَهُوَ حَرَامٌ، قَالَ: أَنَا أَوَّلُ الْعَرَبِ سَأَلَهُ.

that intoxicates is unlawful.'" He said: "I was the first of the 'Arabs to ask him." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٥٦٨٦، وهو في الكبرٰى، ح:٥١٩٧ ❊ سفيان هو ابن عيينة.

Comments:

(See *Ḥadîth* 5609)

5691. Ibn 'Abbâs said: "Whoever would like to regard as forbidden that which Allâh and His Messenger ﷺ regard as forbidden, let him regard *Nabîdh* as forbidden." (***Ṣaḥîḥ Mawqūf***)

٥٦٩١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ وَالنَّضْرُ بْنُ شُمَيْلٍ وَوَهَبُ بْنُ جَرِيرٍ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ يُحَدِّثُ، قَالَ ابْنُ عَبَّاسٍ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ إِنْ كَانَ مُحَرِّمًا مَا حَرَّمَ اللهُ وَرَسُولُهُ فَلْيُحَرِّمِ النَّبِيذَ.

تخريج: [إسناده صحيح موقوف] أخرجه أحمد:١/٢٧، ٢٢٩، ٢٤٠ من حديث شعبة به، وهو في الكبرٰى، ح:٥١٩٨ ❊ أبو الحكم هو عمر بن الحارث.

Comments:

What clarification could be more distinct than this one that Ibn Abbâs deems the intoxicating *Nabîdh* unlawful by Allâh and His Messenger ﷺ? How could he permit the little quantity of the intoxicating beverage?

5692. It was narrated from 'Uyainah bin 'Abdur-Raḥmân that his father said: "A man said to Ibn 'Abbâs: 'I am a man from Khurasân, and our land is a cold land. We have a drink that is made from raisins and grapes and other things, and I am confused about it.' He mentioned different kinds of drinks to him and mentioned many, until I though that he had not understood him. Ibn 'Abbâs said to him: 'You have told me too many. Avoid whatever intoxicates, whether it is made of dates, raisins or anything else.'" (***Ṣaḥîḥ***)

٥٦٩٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ قَالَ: قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ: إِنِّي امْرُؤٌ مِنْ أَهْلِ خُرَاسَانَ، وَإِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، وَإِنَّا نَتَّخِذُ شَرَابًا نَشْرَبُهُ مِنَ الزَّبِيبِ وَالْعِنَبِ وَغَيْرِهِ وَقَدْ أُشْكِلَ عَلَيَّ، فَذَكَرَ لَهُ ضُرُوبًا مِنَ الْأَشْرِبَةِ فَأَكْثَرَ حَتَّى ظَنَنْتُ أَنَّهُ لَمْ يَفْهَمْهُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّكَ قَدْ أَكْثَرْتَ عَلَيَّ، اجْتَنِبْ مَا أَسْكَرَ مِنْ تَمْرٍ أَوْ زَبِيبٍ أَوْ غَيْرِهِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥١٩٩.

Comments:

In his response, Ibn Abbas ﷺ has commanded avoidance of every type of intoxicating substance, irrespective of whether it is prepared out of anything.

5693. It was narrated that Ibn 'Abbâs said: "*Nabîdh* made from *Al-Busr* is forbidden and is not permissible." (*Ṣaḥîḥ*)

٥٦٩٣ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَبِيذُ الْبُسْرِ سُحْتٌ لَا يَحِلُّ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٠٠ * حماد هو ابن زيد.

Comments:

Since the beverage of exclusively unripe dates quickly gets intoxicating, the need for stipulating restriction was not felt. From this edict or ruling also, the course of action of Ibn Abbâs becomes pronounced.

5694. It was narrated that Abû Ḥamzah said: "I used to interpret between Ibn 'Abbâs and the people. A woman came to him and asked him about *Nabîdh* made in earthenware jars, and he forbade it. I said: 'O Abû 'Abbâs, I make a sweet *Nabîdh* in a green earthenware jar; when I drink it, my stomach makes noises.' He said: 'Do not drink it even if it is sweeter than honey.'" (*Ṣaḥîḥ*)

٥٦٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أُتَرْجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ، فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ، فَنَهَى عَنْهُ قُلْتُ: يَا أَبَا عَبَّاسٍ! إِنِّي أَنْتَبِذُ فِي جَرَّةٍ خَضْرَاءَ نَبِيذًا حُلْوًا فَأَشْرَبُهُ مِنْهُ فَيُقَرْقِرُ بَطْنِي، قَالَ: لَا تَشْرَبْ مِنْهُ وَإِنْ كَانَ أَحْلَى مِنَ الْعَسَلِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٠١.

Comments:

1. The objective of the question is that no sourness in its taste is felt. On the contrary, it happens to be very sweet, and this is symbolic of it not being intoxicating. But the rumbling in the stomach creates doubts that it probably contains intoxication, because this tartness is its evidence. The gist of the answer is that one should not consume such a spurious beverage, irrespective of whether its taste is wholesome and apparently it does not seem to be intoxicating. Just consider it that Ibn Abbas ﷺ is not prepared to give permission for doubtful *Nabidh*.
2. 'Abû Abbas': This is also the agnomen of Ibn Abbas ﷺ.

5695. Abû Ḥamzah Naṣr said: "I said to Ibn 'Abbâs that my grandmother makes *Nabîdh* in an earthenware jar and it is sweet. If I drink a lot of it and sit with people, I am worried that they will find out. He said: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and he said: Welcome to a delegation that is not disgraced or filled with regret. They said: O Messenger of Allâh, the idolators are between us and you, and we can only reach you during the sacred months. Tell us of something which, if we do it, we will enter Paradise, and we can tell it to those whom we left behind. He said: I will enjoin three things upon you, and forbid four things to you. I order you to have faith in Allâh, and do you know what faith in Allâh is? They said: Allâh and His Messenger know best. He said: (It means) testifying that there is none worthy of worship except Allâh, establishing *Ṣalâh*, paying *Zakâh* and giving one-fifth (the *Khums*) of the spoils of war. And I forbid four things to you: That which is soaked in *Ad-Dubbâ'*, *An-Naqîr*, *Al-Ḥantam* and *Al-Muzaffat*.'" (*Ṣaḥîḥ*)

٥٦٩٥ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ - وَهُوَ سَهْلُ بْنُ حَمَّادٍ - قَالَ: حَدَّثَنَا قُرَّةُ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ نَصْرٌ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ جَدَّةً لِي تَنْبِذُ نَبِيذًا فِي جَرٍّ أَشْرَبُهُ حُلْوًا إِنْ أَكْثَرْتُ مِنْهُ فَجَالَسْتُ الْقَوْمَ خَشِيتُ أَنْ أَفْتَضِحَ فَقَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: «مَرْحَبًا بِالْوَفْدِ لَيْسَ بِالْخَزَايَا وَلَا النَّادِمِينَ» قَالُوا: يَا رَسُولَ اللهِ! إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْحُرُمِ فَحَدِّثْنَا بِأَمْرٍ إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَدْعُو بِهِ مَنْ وَرَاءَنَا، قَالَ: «آمُرُكُمْ بِثَلَاثٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: آمُرُكُمْ بِالْإِيمَانِ بِاللَّهِ، وَهَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُعْطُوا مِنَ الْمَغَانِمِ الْخُمُسَ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: عَمَّا يُنْبَذُ فِي الدُّبَّاءِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ».

تخريج: [إسناده صحيح] تقدم، ح: ٥٠٣٤، وهو في الكبرٰى، ح: ٥٢٠٢.

Comments:

1. See *Ḥadîth* No. 5641.

5696. It was narrated that Qais bin Wahbân said: "I asked Ibn 'Abbâs: 'I have a small jar in which I make *Nabîdh* and when it has bubbled

٥٦٩٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ قَيْسِ بْنِ وَهْبَانَ

قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قُلْتُ: إِنَّ لِي جُرَيْرَةً أَنْتَبِذُ فِيهَا حَتَّى إِذَا غَلَى وَسَكَنَ شَرِبْتُهُ قَالَ: مُذْ كَمْ هٰذَا شَرَابُكَ؟ قُلْتُ: مُذْ عِشْرُونَ سَنَةً، أَوْ قَالَ: مُذْ أَرْبَعُونَ سَنَةً، قَالَ: طَالَمَا تَرَوَّتْ عُرُوقُكَ مِنَ الْخَبَثِ. وَمِمَّا اعْتَلُّوا بِهِ حَدِيثُ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ.

and settled down again, I drink it.' He said: 'For how long you have been drinking that?' He said: 'For twenty years'" – or he said: 'for forty years.' He said: 'For a long time you have been quenching your thirst with something forbidden.'" (*Ḍa'îf*)

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢٠٣ * قيس وثقه ابن حبان وحده، وفي اسم أبيه اختلاف.

Comments:

The occurrence of fermentation in *Nabîdh* is a sign that it contains intoxication. That is why Ibn Abbas ruled it as being polluted and unlawful. So to state, according to Ibn Abbas, intoxicating beverage is polluted and unlawful, whether it is little or much. Therefore, the narration transmitted from him, concerning the permission of drinking intoxicating drinks in less quantity than what intoxicates, is not correct.

٥٦٩٧ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الْعَوَّامُ عَنْ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ قَالَ: قَالَ ابْنُ عُمَرَ: رَأَيْتُ رَجُلًا جَاءَ إِلَى رَسُولِ اللهِ ﷺ بِقَدَحٍ فِيهِ نَبِيذٌ وَهُوَ عِنْدَ الرُّكْنِ، وَدَفَعَ إِلَيْهِ الْقَدَحَ فَرَفَعَهُ إِلَى فِيهِ فَوَجَدَهُ شَدِيدًا فَرَدَّهُ عَلَى صَاحِبِهِ، فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللهِ! أَحَرَامٌ هُوَ؟ فَقَالَ: «عَلَيَّ بِالرَّجُلِ» فَأُتِيَ بِهِ فَأَخَذَ مِنْهُ الْقَدَحَ ثُمَّ دَعَا بِمَاءٍ فَصَبَّهُ فِيهِ فَرَفَعَهُ إِلَى فِيهِ فَقَطَّبَ، ثُمَّ دَعَا بِمَاءٍ أَيْضًا فَصَبَّهُ فِيهِ، ثُمَّ قَالَ: «إِذَا اغْتَلَمَتْ عَلَيْكُمْ هٰذِهِ الْأَوْعِيَةُ فَاكْسِرُوا مُتُونَهَا بِالْمَاءِ».

5697. Ibn 'Umar said: "While he was at the *Rukn*,[1] I saw a man bring a cup to the Messenger of Allâh ﷺ in which there was *Nabîdh*. He gave the cup to him and he raised it to his mouth, but he found it to be strong, so he gave it back to him and a man among the people said: 'O Messenger of Allâh, is it unlawful?' He said: 'Bring the man to me.' So he was brought to him. He took the cup from him and called for water. He poured it into the cup, which he raised to his mouth and frowned. Then he called for more water and poured it into it. Then he said: 'When these vessels become strong in taste, pour water on them to

[1] Meaning, at the Black Stone.

weaken them.'" (*Da'îf*)

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح: ٥٢٠٤ * عبدالملك مجهول (تقريب).

5698. A similar report was narrated from 'Abdul-Mâlik bin Nâfi' from Ibn 'Umar, from the Prophet ﷺ. (*Da'îf*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: 'Abdul-Mâlik bin Nâfi' is not well-known, and his narrations are not used as proof, and what is well-known from Ibn 'Umar is the opposite of what he mentioned.

٥٦٩٨ - وَأَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ عَنْ أَبِي مُعَاوِيَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ الْمَلِكِ بْنُ نَافِعٍ لَيْسَ بِالْمَشْهُورِ وَلَا يُحْتَجُّ بِحَدِيثِهِ، وَالْمَشْهُورُ عَنِ ابْنِ عُمَرَ خِلَافُ حِكَايَتِهِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح: ٥٢٠٥.

5699. It was narrated from Ibn 'Umar that a man asked about drinks and he said: "Avoid everything that intoxicates." (*Sahîh*)

٥٦٩٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ أَبِي عَوَانَةَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ عَنِ الْأَشْرِبَةِ؟ فَقَالَ: اجْتَنِبْ كُلَّ شَيْءٍ يَنِشُّ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٢٠٦.

5700. It was narrated that Zaid bin Jubair said: "I asked Ibn 'Umar about drinks and he said: 'Avoid everything that intoxicates.'" (*Sahîh*)

٥٧٠٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْأَشْرِبَةِ، فَقَالَ: اجْتَنِبْ كُلَّ شَيْءٍ يَنِشُّ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٢٠٧، وانظر الحديث السابق.

5701. It was narrated that Ibn 'Umar said: "Intoxicants are unlawful in small or large amounts." (*Sahîh*)

٥٧٠١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عنِ ابْنِ عُمَرَ قَالَ: الْمُسْكِرُ قَلِيلُهُ حَرَامٌ وَكَثِيرُهُ حَرَامٌ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٢٠٧ .

5702. It was narrated that Ibn 'Umar said: "Every intoxicant is *Khamr* and every intoxicant is unlawful." (*Ṣaḥîḥ*)

٥٧٠٢ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: أَخْبَرَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٠٨.

5703. It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Allâh has forbidden *Khamr*, and every intoxicant is unlawful." (*Ḥasan*)

٥٧٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ شَبِيبًا - وَهُوَ ابْنُ عَبْدِ الْمَلِكِ - يَقُولُ: حَدَّثَنِي مُقَاتِلُ ابْنُ حَيَّانَ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «حَرَّمَ اللهُ الْخَمْرَ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٥٢٠٩، أخرجه ابن ماجه، ح:٣٣٨٧ من طريق آخر عن سالم بن عبدالله بن عمر به.

5704. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful and every intoxicant is *Khamr*.'" (*Ḥasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: These people (narrators) are the people who are confirmed, and trustworthy and well-known for their correctness in reporting. And 'Abdul-Mâlik does not hold the status of any one of them even if a group of the likes of him aided him. And with Allâh is the facilitation to what is right.

٥٧٠٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ - يَعْنِي ابْنَ جَعْفَرٍ النَّيْسَابُورِيَّ - قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ، وَكُلُّ مُسْكِرٍ خَمْرٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰؤُلَاءِ أَهْلُ الثَّبْتِ وَالْعَدَالَةِ مَشْهُورُونَ بِصِحَّةِ النَّقْلِ، وَعبدُ الْمَلِكِ لَا يَقُومُ مَقَامَ واحِدٍ مِنْهُمْ وَلَوْ عَاضَدَهُ مِنْ أَشْكَالِهِ جَمَاعَةٌ، وَبِاللّٰهِ التَّوْفِيقُ.

تخريج: [إسناده حسن] تقدم، ح:٥٥٩٠، وهو في الكبرٰى، ح:٥٢١٠ .

5705. Ruqaiyah bint 'Amr bin Sa'd said: "I was under the care of Ibn 'Umar, and raisins would be soaked for him and he would drink them in the morning, then the raisins would be left to dry, and other raisins would be added to them, and water would be poured on top of them, and he would drink that in morning. Then the day after he would throw them away." (*Ḍa'îf*)

And they use the narration of Abû Mas'ûd and 'Uqbah bin 'Amr as proof.

٥٧٠٥ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ السَّعِيدِيِّ: حَدَّثَتْنِي رُقَيَّةُ بِنْتُ عَمْرِو بْنِ سَعِيدٍ قَالَتْ: كُنْتُ فِي حَجْرِ ابْنِ عُمَرَ، فَكَانَ يُنْقَعُ لَهُ الزَّبِيبُ فَيَشْرَبُهُ مِنَ الْغَدِ، ثُمَّ يُجَفَّفُ الزَّبِيبُ وَيُلْقَى عَلَيْهِ زَبِيبٌ آخَرُ وَيُجْعَلُ فِيهِ مَاءٌ فَيَشْرَبُهُ مِنَ الْغَدِ، حَتَّى إِذَا كَانَ بَعْدَ الْغَدِ طَرَحَهُ. وَاحْتَجُّوا بِحَدِيثِ أَبِي مَسْعُودٍ وَعُقْبَةَ بْنِ عَمْرٍو.

تخريج: **[إسناده ضعيف]** وهو في الكبرى، ح: ٥٢١١ * رقية مستورة، وعبيدالله البصري مجهول الحال، عبدالله هو ابن المبارك.

Comments:

If a fruit remains immersed in water for a day or half a day as much, its effect is transferred to water to a great extent. The water becomes sweet. This is called *Nabîdh*. If, however, it is kept too long, it begins to ferment and turns intoxicating. That is why Ibn 'Umar ﷺ used to throw it away after a day or half a day, so that no trace of intoxication remains.

5706. It was narrated that Abû Mas'ûd said: "The Prophet ﷺ became thirsty around the Ka'bah so he called for a drink. Some *Nabîdh* was brought in a water skin and he smelled it and frowned. He said: 'Bring me a bucket of *Zamzam* (water).' He poured it over it and drank some. A man said: 'Is it unlawful, O Messenger of Allâh?' He said: 'No.'" (*Ḍa'îf*)

He said: This narration is weak; because Yaḥya bin Yamān is alone among the companions of Sufyān reporting it. And Yaḥya bin Yamān's narrations are not used for proof due to his bad memory and many errors.

٥٧٠٦ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ يَمَانٍ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ خَالِدِ بْنِ سَعْدٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: عَطِشَ النَّبِيُّ ﷺ حَوْلَ الْكَعْبَةِ فَاسْتَسْقَى، فَأُتِيَ بِنَبِيذٍ مِنَ السِّقَايَةِ فَشَمَّهُ فَقَطَّبَ فَقَالَ: «عَلَيَّ بِذَنُوبٍ مِنْ زَمْزَمَ» فَصَبَّ عَلَيْهِ ثُمَّ شَرِبَ، فَقَالَ رَجُلٌ: أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا». وقال: وَهٰذَا خَبَرٌ ضَعِيفٌ لِأَنَّ يَحْيَى بْنَ يَمَانٍ انْفَرَدَ بِهِ دُونَ أَصْحَابِ سُفْيَانَ، وَيَحْيَى بْنُ يَمَانٍ لَا يُحْتَجُّ بِحَدِيثِهِ لِسُوءِ حِفْظِهِ وَكَثْرَةِ خَطَئِهِ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢١٢ * سفيان الثوري عنعن.

٥٧٠٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حِصْنٍ قَالَ: حَدَّثَنَا [زَيْدُ] ابْنُ وَاقِدٍ عَنْ خَالِدِ بْنِ حُسَيْنٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَصُومُ فِي بَعْضِ الْأَيَّامِ الَّتِي كَانَ يَصُومُهَا، فَتَحَيَّنْتُ فِطْرَهُ بِنَبِيذٍ صَنَعْتُهُ فِي دُبَّاءٍ، فَلَمَّا كَانَ الْمَسَاءُ جِئْتُهُ أَحْمِلُهَا إِلَيْهِ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي قَدْ عَلِمْتُ أَنَّكَ تَصُومُ فِي هٰذَا الْيَوْمِ، فَتَحَيَّنْتُ فِطْرَكَ بِهٰذَا النَّبِيذِ، فَقَالَ: «أَدْنِهِ مِنِّي يَا أَبَا هُرَيْرَةَ»! فَرَفَعْتُهُ إِلَيْهِ فَإِذَا هُوَ يَنِشُّ، فَقَالَ: «خُذْ هٰذِهِ فَاضْرِبْ بِهَا الْحَائِطَ، فَإِنَّ هٰذَا شَرَابُ مَنْ لَا يُؤْمِنُ بِاللَّهِ وَلَا بِالْيَوْمِ الآخِرِ» وَمِمَّا احْتَجُّوا بِهِ فِعْلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ.

5707. Abû Hurairah said: "I knew that the Messenger of Allâh ﷺ was fasting on certain days, so I prepared some *Nabîdh* for him to break his fast, and made it in a gourd. When evening came I brought it to him, and said: 'O Messenger of Allâh, I knew that you were fasting today, so I prepared this *Nabîdh* for you to break your fast.' He said: 'Bring it to me, O Abû Hurairah.' I brought it to him, and it turned out to be something bubbling. He said: 'Take this and throw it against the wall (throw it away), for this is the drink of one who does not believe in Allâh or the Last Day.'" (***Sahîh***)

And among what they use as proof, is what was done by 'Umar bin Al-Khattâb, may Allâh be pleased with him.

تخريج: [صحيح] تقدم، ح:٥٦١٣، وهو في الكبرى، ح:٥٢١٣.

Comments:

(See *Hadîth* 5613.)

٥٧٠٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ السَّرِيِّ بْنِ يَحْيَى قَالَ: حَدَّثَنَا أَبُو حَفْصٍ إِمَامٌ لَنَا وَكَانَ مِنْ أَسْنَانِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: إِذَا خَشِيتُمْ مِنْ نَبِيذٍ شِدَّتَهُ فَاكْسِرُوهُ بِالْمَاءِ. قَالَ عَبْدُ اللهِ: مِنْ قَبْلِ أَنْ يَشْتَدَّ.

5708. It was narrated from Abû Râfi' that 'Umar bin Al-Khattâb, may Allâh be pleased with him, said: "If you fear that *Nabîdh* may be too strong, then weaken it with water." 'Abdullâh (one of the narrators) said: "Before it gets strong." (***Da'îf***)

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢١٤، وحسنه ابن كثير في مسند الفاروق:٢/ ٥١٥، ٥١٦ * وفيه أبوحفص وهو مجهول (تقريب).

5709. It was narrated from Yaḥya bin Sa'eed who heard Sa'eed bin Al-Musayyab say: "Thaqîf welcomed 'Umar with a drink. He called for it, but when he brought it close to his mouth, he did not like it. He called for water to weaken it, and said: 'Do like this.'" (*Ḍa'îf*)

٥٧٠٩ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: تَلَقَّتْ ثَقِيفٌ عُمَرَ بِشَرَابٍ، فَدَعَا بِهِ، فَلَمَّا قَرَّبَهُ إِلَى فِيهِ كَرِهَهُ، فَدَعَا بِهِ فَكَسَرَهُ بِالْمَاءِ فَقَالَ: هٰكَذَا فَافْعَلُوا.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢١٥ * سفيان الثوري عنعن.

5710. It was narrated that 'Utbah bin Farqad said: "The *Nabîdh* that 'Umar bin Al-Khaṭṭâb used to drink had turned to vinegar." (*Ḍa'îf*)

One of the things that points to the soundness of this is the *Ḥadîth* narrated by As-Sâ'ib.

٥٧١٠ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُتْبَةَ بْنِ فَرْقَدٍ قَالَ: كَانَ النَّبِيذُ الَّذِي يَشْرَبُهُ عُمَرُ بْنُ الْخَطَّابِ قَدْ خُلِّلَ، وَمِمَّا يَدُلُّ عَلَى صِحَّةِ هٰذَا حَدِيثُ السَّائِبِ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢١٦ * إسماعيل بن أبي خالد عنعن.

5711. It was narrated from As-Sâ'ib that 'Umar bin Al-Khaṭṭâb went out to them and said: "I noticed the smell of drink on so-and-so, and he said that he had drunk *Aṭ-Ṭilâ'* (thickened juice of grapes). I am asking about what he drank. If it was an intoxicant I will flog him." So 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, flogged him, carrying out the *Ḥadd* punishment in full. (*Ṣaḥîḥ*)

٥٧١١ - قال الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ أَنَّهُ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ عَلَيْهِمْ فَقَالَ: إِنِّي وَجَدْتُ مِنْ فُلَانٍ رِيحَ شَرَابٍ، فَزَعَمَ أَنَّهُ شَرَابُ الطِّلَاءِ، وَأَنَا سَائِلٌ عَمَّا شَرِبَ، فَإِنْ كَانَ مُسْكِرًا جَلَدْتُهُ، فَجَلَدَهُ عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ الْحَدَّ تَامًّا.

تخريج: [إسناده صحيح] وهو في الموطإ (يحيى):٢/ ٨٤٢، والكبرى، ح:٥٢١٧ .

Chapter 49. Humiliation And Painful Torment That Allâh, The Mighty And Sublime, Has Prepared For The One Who Drinks Intoxicants

(المعجم ٤٩) - ذِكْرُ مَا أَعَدَّ اللهُ عَزَّ وَجَلَّ لِشَارِبِ الْمُسْكِرِ مِنَ الذُّلِّ وَالْهَوَانِ وَأَلِيمِ الْعَذَابِ (التحفة ٤٩)

5712. It was narrated from Jâbir that a man from (the tribe of) Jaishân, who are from Yemen, came and asked the Messenger of Allâh ﷺ about a drink that they drank in his homeland that was made of corn and called *Al-Mizr* (beer). The Prophet ﷺ said to him: "Is it an intoxicant?" He said: "Yes." The Messenger of Allâh ﷺ said: "Every intoxicant is unlawful. Allâh, the Mighty and Sublime, has promised the one who drinks intoxicants that He will give him to drink from the mud of *Khibâl* ." They said: "O Messenger of Allâh, what is the mud of *Khibâl*?" He said: "The sweat of the people of Hell," or he said: "The juice of the people of Hell." (*Ṣaḥîḥ*)

٥٧١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنْ جَيْشَانَ، وَجَيْشَانُ مِنَ الْيَمَنِ، قَدِمَ فَسَأَلَ رَسُولَ اللهِ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ الْمِزْرُ، فَقَالَ النَّبِيُّ ﷺ: «أَمُسْكِرٌ هُوَ؟» قَالَ: نَعَمْ، قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ، إِنَّ اللهَ عَزَّ وَجَلَّ عَهِدَ لِمَنْ شَرِبَ الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ». قَالُوا: يَا رَسُولَ اللهِ! وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ» أَوْ قَالَ: «عُصَارَةُ أَهْلِ النَّارِ».

تخريج: أخرجه مسلم، الأشربة، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح: ٢٠٠٢/ ٧٢ عن قتيبة به، وهو في الكبرى، ح: ٥٢١٨ * عبدالعزيز هو ابن محمد الدراوردي.

Comments:

(For details, please see narration 5673.)

Chapter 50. Encouragement To Avoid Doubtful Matters

(المعجم ٥٠) - الْحَثُّ عَلَى تَرْكِ الشُّبُهَاتِ (التحفة ٥٠)

5713. It was narrated that An-Nu'mân bin Bashîr said: "I heard the Messenger of Allâh ﷺ say: 'That which is lawful is clear and that which is unlawful is clear, but between them there are matters

٥٧١٣ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ

which are doubtful.'" And sometimes he said: "But between them are matters that are not as clear. I will describe the likeness of that for you. Allâh, the Mighty and Sublime, has a sanctuary and the sanctuary of Allâh is that which He has forbidden. Whoever grazes around the sanctuary will soon transgress into the sanctuary. And whoever approaches a matter that is unclear, he will soon wind up in the sanctuary." And sometimes he said: "He will soon transgress, and indeed whoever mixes in doubt, he will soon cross into it." (*Ṣaḥîḥ*)

الْحَرَامَ بَيِّنٌ، وَإِنَّ بَيْنَ ذٰلِكَ أُمُورًا مُشْتَبِهَاتٍ» وَرُبَّمَا قَالَ: «وإِنَّ بَيْنَ ذٰلِكَ أُمُورًا مُشْتَبِهَةً، وَسَأَضْرِبُ فِي ذٰلِكَ مَثَلًا، إِنَّ اللهَ عَزَّ وَجَلَّ حَمَى حِمًى وَإِنَّ حِمَى اللهِ مَا حَرَّمَ، وَإِنَّهُ مَنْ يَرْعَ حَوْلَ الْحِمَى يُوشِكْ أَنْ يُخَالِطَ الْحِمَى» وَرُبَّمَا قَالَ: «يُوشِكُ أَنْ يَرْتَعَ، وَإِنَّ مَنْ خَالَطَ الرِّيبَةَ يُوشِكُ أَنْ يَجْسُرَ».

تخريج: [صحيح] تقدم، ح:٤٤٥٨، وهو في الكبرٰى، ح:٥٢١٩.

Comments:

This narration has preceded. For details, see *Ḥadîth* 4458.

5714. It was narrated that Abû Al-Ḥawrâ' As-Sa'dî said: "I said to Al-Ḥasan bin 'Alî, may Allâh be pleased with him: 'What did you memorize from the Messenger of Allâh ﷺ?' He said: I memorized from him: 'Leave that which makes you doubt for that which does not make you doubt.'" (*Ṣaḥîḥ*)

٥٧١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: مَا حَفِظْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: حَفِظْتُ مِنْهُ «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب حديث اعقلها وتوكل ... إلخ، ح:٢٥١٨ من حديث عبدالله بن إدريس به، وهو في الكبرٰى، ح:٥٢٢٠، وقال الترمذي: "حسن صحيح".

Chapter 51. It Is Disliked To Sell Raisins To One Who Will Use Them To Make *Nabîdh*

(المعجم ٥١) - الْكَرَاهِيَةُ فِي بَيْعِ الزَّبِيبِ لِمَنْ يَتَّخِذُهُ نَبِيذًا (التحفة ٥١)

5715. It was narrated from Ibn Ṭâwûs, from his father, that he

٥٧١٥ - أَخْبَرَنَا الْجَارُودُ بْنُ مُعَاذٍ - وَهُوَ بَاوَرْدِيٌّ - قَالَ: حَدَّثَنَا أَبُو سُفْيَانَ مُحَمَّدُ بْنُ

disliked to sell raisins to one who would use them to make *Nabîdh*. (*Ṣaḥîḥ*)

حُمَيْدٍ عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَبِيعَ الزَّبِيبَ لِمَنْ يَتَّخِذُهُ نَبِيذًا.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٢٢١.

Chapter 52. It Is Disliked To Sell Juice

(المعجم ٥٢) - **الْكَرَاهِيَّةُ فِي بَيْعِ الْعَصِيرِ** (التحفة ٥٢)

5716. It was narrated that Muṣ'ab bin Sa'd said: "Sa'd had many grapevines and he had someone looking after them for him. (The vines) bore many grapes, and that man wrote to him (saying): 'I am afraid that the grapes will be wasted; what do you think if I squeeze them to make juice?' Sa'd wrote to him (saying): 'When this letter of mine reaches you, leave my land, for by Allâh I cannot trust you with anything ever again.' So he made him leave his land." (*Ṣaḥîḥ*)

٥٧١٦ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ بْنِ دِينَارٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: كَانَ لِسَعْدٍ كُرُومٌ وَأَعْنَابٌ كَثِيرَةٌ، وَكَانَ لَهُ فِيهَا أَمِينٌ، فَحَمَلَتْ عِنَبًا كَثِيرًا فَكَتَبَ إِلَيْهِ: إِنِّي أَخَافُ عَلَى الْأَعْنَابِ الضَّيْعَةَ، فَإِنْ رَأَيْتَ أَنْ أَعْصُرَهُ عَصَرْتُهُ؟ فَكَتَبَ إِلَيْهِ سَعْدٌ إِذَا جَاءَكَ كِتَابِي هٰذَا فَاعْتَزِلْ ضَيْعَتِي، فَوَاللّٰهِ! لَا أَئْتَمِنُكَ عَلَى شَيْءٍ بَعْدَهُ أَبَدًا، فَعَزَلَهُ عَنْ ضَيْعَتِهِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٢٢٢.

5717. It was narrated that Ibn Sîrîn said: "Sell it as juice to one who will make *Aṭ-Ṭilâ'* (thickened grape juice) with it, and not *Khamr* (wine) with it." (*Ṣaḥîḥ*)

٥٧١٧ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هارُونَ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ قَالَ: بِعْهُ عَصِيرًا مِمَّنْ يَتَّخِذُهُ طِلَاءً وَلَا يَتَّخِذُهُ خَمْرًا.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٢٢٣.

Chapter 53. What Kind Of Thickened Grape Juice Is Permissible To Drink And What Kind Is Not Permitted

(المعجم ٥٣) - ذِكْرُ مَا يَجُوزُ شُرْبُهُ مِنَ الطِّلَاءِ وَمَا لَا يَجُوزُ (التحفة ٥٣)

5718. It was narrated that Suwiad bin Ghafalah said: "Umar bin Al-Khaṭṭâb wrote to some of his workers saying: 'Give to the Muslims thickened grape juice when two thirds of it have gone and one-third is left.'" ***(Ḍa'īf)***

٥٧١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُورًا عَنْ إِبْرَاهِيمَ، عَنْ نُبَاتَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى بَعْضِ عُمَّالِهِ أَنِ ارْزُقِ الْمُسْلِمِينَ مِنَ الطِّلَاءِ مَا ذَهَبَ ثُلُثَاهُ وَبَقِيَ ثُلُثُهُ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥٢٢٤ * نباتة مستور، وفيه علة أخرى.

Comments:

When the grape-juice dries up to such an extent, generally the possibility of intoxication does not remain in it. Only sweetness remains. But if it also contains intoxication, then it would be unlawful.

5719. It was narrated that 'Âmir bin 'Abdullâh said: "I saw the letter of 'Umar bin Al-Khaṭṭâb to Abû Mûsâ (in which he said): 'A caravan came to me from *Ash-Shâm* carrying a thick black paint like the pitch that is daubed on camels. I asked them how long they cooked it, and they told me that they cooked it until it was reduced by two-third. So the bad two-third had gone, one-third to take away evil and one-third to take away the bad smell. So let those who are with you drink it." ***(Ḍa'īf)***

٥٧١٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ أَنَّهُ قَالَ: قَرَأْتُ كِتَابَ عُمَرَ ابْنِ الْخَطَّابِ إِلَى أَبِي مُوسَى. أَمَّا بَعْدُ: فَإِنَّهَا قَدِمَتْ عَلَيَّ عِيرٌ مِنَ الشَّامِ تَحْمِلُ شَرَابًا غَلِيظًا أَسْوَدَ كَطِلَاءِ الْإِبِلِ، وَإِنِّي سَأَلْتُهُمْ عَلَى كَمْ يَطْبُخُونَهُ، فَأَخْبَرُونِي أَنَّهُمْ يَطْبُخُونَهُ عَلَى الثُّلُثَيْنِ، ذَهَبَ ثُلُثَاهُ الْأَخْبَثَانِ، ثُلُثٌ بِبَغْيِهِ وَثُلُثٌ بِرِيحِهِ، فَمُرْ مَنْ قِبَلَكَ يَشْرَبُونَهُ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥٢٢٦ * عامر بن عبدالله مجهول رأى كتاب عمر، وفيه علة أخرى.

5720. It was narrated that 'Abdullâh bin Yazîd Al-Khatmî said: "Umar bin Al-Khaṭṭâb, may

٥٧٢٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ أَنَّ عَبْدَ اللهِ

Allâh be pleased with him, wrote to us (saying): 'Cook your drinks until the share of the Shaiṭân is gone, for he has two (shares) and you have one.'" (*Ḍa'îf*)

بْنَ يَزِيدَ الْخَطْمِيِّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ: أَمَّا بَعْدُ فَاطْبُخُوا شَرَابَكُمْ حَتَّى يَذْهَبَ مِنْهُ نَصِيبُ الشَّيْطَانِ، فَإِنَّ لَهُ اثْنَيْنِ وَلَكُمْ وَاحِدٌ.

تخريج: [**إسناده ضعيف**] وهو في الكبرٰى، ح:٥٢٢٧ * هشام بن حسان عنعن تقدم، ح:١٢٨٧.

5721. It was narrated that Ash-Sha'bî said: "Alî, may Allâh be pleased with him, used to give the people thickened grape juice into which flies would fall and not be able to get out again." (*Ḍa'îf*)

٥٧٢١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ يَرْزُقُ النَّاسَ الطِّلَاءَ يَقَعُ فِيهِ الذُّبَابُ وَلَا يَسْتَطِيعُ أَنْ يُخْرُجَ مِنْهُ.

تخريج: [**إسناده ضعيف**] وهو في الكبرٰى، ح:٥٢٢٨ * مغيرة عنعن.

Comments:

The purpose is that it used to be very thick. The thicker the more protected from intoxication. Anything that contains intoxication is unlawful.

5722. It was narrated that Dâwûd said: "I asked Sa'eed: 'What is the drink that 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, regarded as permissible?' He said: 'That which has been cooked until two-third has gone and one-third is left.'" (*Ṣaḥîḥ*)

٥٧٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ قَالَ: سَأَلْتُ سَعِيدًا، مَا الشَّرَابُ الَّذِي أَحَلَّهُ عُمَرُ رَضِيَ اللهُ عَنْهُ؟ قَالَ: الَّذِي يُطْبَخُ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى ثُلُثُهُ.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٥٢٢٥.

5723. It was narrated from Sa'eed bin Al-Musayyab that Abû Ad-Dardâ' used to drink that of which two-third had gone and one-third was left. (*Ṣaḥîḥ*)

٥٧٢٣ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَبَا الدَّرْدَاءَ كَانَ يَشْرَبُ مَا ذَهَبَ ثُلُثَاهُ وَبَقِيَ ثُلُثُهُ.

تخريج: [**إسناده صحيح**] انفرد به النسائي.

5724. It was narrated from Abû Mûsâ Al-'Ash'arî that he used to drink thickened grape juice that of which two-third had gone and one-third was left. (*Ṣaḥîḥ*)

٥٧٢٤ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هُشَيْمٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّهُ كَانَ يَشْرَبُ مِنَ الطِّلَاءِ مَا ذَهَبَ ثُلُثَاهُ وَبَقِيَ ثُلُثُهُ.

تخريج: [إسناده صحيح] وهو في الكبرى: ٥٢٣٧، وله شواهد.

5725. It was narrated that Ya'la bin 'Aṭâ' said: "I heard Sa'eed bin Al-Musayyab say, when a Bedouin asked him about a drink that had been cooked and reduced by half: 'No, not until two-third has gone and one-third is left.'" (*Ṣaḥîḥ*)

٥٧٢٥ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ سَعِيدَ بنَ الْمُسَيَّبِ وَسَأَلَهُ أَعْرَابِيٌّ عَنْ شَرَابٍ يُطْبَخُ عَلَى النِّصْفِ؟ فَقَالَ: لَا، حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى الثُّلُثُ.

تخريج: [صحيح] والحديث الآتي شاهد له.

5726. It was narrated that Sa'eed bin Al-Musayyab said: "When *Aṭ-Ṭilâ'* (thickened grape juice) has been cooked and reduced to one-third, then there is nothing wrong with it." (*Ṣaḥîḥ*)

٥٧٢٦ - أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ عَنْ مَعْنٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِذَا طُبِخَ الطِّلَاءُ عَلَى الثُّلُثِ فَلَا بَأْسَ بِهِ.

تخريج: [إسناده صحيح] انفرد به النسائي.

5727. Abû Rajâ' said: "I asked Al-Ḥasan about *Aṭ-Ṭilâ'* (thickened grape juice) that has been reduced to half. He said: 'Do not drink it.'" (*Ṣaḥîḥ*)

٥٧٢٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: سَأَلْتُ الْحَسَنَ عَنِ الطِّلَاءِ الْمُنَصَّفِ؟ فَقَالَ: لَا تَشْرَبْهُ.

تخريج: [إسناده صحيح] انفرد به النسائي.

5728. It was narrated that Bushair bin Al-Muhâjir said: "I asked Al-Ḥasan about juice that has been cooked. He said: 'That which has been cooked until two-third of it

٥٧٢٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ بُشَيْرِ بْنِ الْمُهَاجِرِ قَالَ: سَأَلْتُ الْحَسَنَ عَمَّا يُطْبَخُ مِنَ الْعَصِيرِ؟

has gone and one-third is left.'" (*Ḥasan*)

قَالَ: مَا تَطْبُخُهُ حَتَّى يَذْهَبَ الثُّلُثَانِ وَيَبْقَى الثُّلُثُ.

تخريج: [إسناده حسن] انفرد به النسائي.

5729. It was narrated that Anas bin Sîrîn said: "I heard Anas bin Mâlik say: 'The *Shaiṭân* disputed with Nûḥ, peace be upon him, concerning the grapevine. One said: "This is for me," and the other said: "This is for me." Then they agreed that Nûḥ would have one-third and the Shaitân would have two-thirds.'" (*Ḥasan*)

٥٧٢٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ نُوحًا ﷺ نَازَعَهُ الشَّيْطَانُ فِي عُودِ الْكَرْمِ فَقَالَ: هٰذَا لِي، وَقَالَ: هٰذَا لِي، فَاصْطَلَحَا عَلَى أَنَّ لِنُوحٍ ثُلُثَهَا وَلِلشَّيْطَانِ ثُلُثَيْهَا.

تخريج: [إسناده حسن] انفرد به النسائي.

5730. It was narrated that 'Abdul-Mâlik bin Ṭufail Al-Jazarî said: "Umar bin 'Abdul-'Azîz wrote to us (saying): 'Do not drink *Aṭ-Ṭilâ'* (thickened grape juice) until two-third of it are gone and one-third remains, and every intoxicant is unlawful.'" (*Ḍa'îf*)

٥٧٣٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْمَلِكِ بْنِ طُفَيْلٍ الْجَزَرِيِّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَنْ لَا تَشْرَبُوا مِنَ الطِّلَاءِ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى ثُلُثُهُ، وَكُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [إسناده ضعيف] تقدم، ح:٥٦٠٣، وهو في الكبرى، ح:٥٢٣٤.

5731. It was narrated that Makhûl said: "Every intoxicant is unlawful." (*Ṣaḥîḥ*)

٥٧٣١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ بُرْدٍ، عَنْ مَكْحُولٍ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٣٥.

Chapter 54. What Kind Of Juices Are Permissible To Drink And What Kinds Are Not

(المعجم ٥٤) - مَا يَجُوزُ شُرْبُهُ مِنَ الْعَصِيرِ وَمَا لَا يَجُوزُ (التحفة ٥٤)

5732. It was narrated that Abû Thâbit Ath-Tha'labî said: "I was with Ibn 'Abbâs when a man came to him and asked him about juice.

٥٧٣٢ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ أَبِي يَعْفُورٍ السَّلَمِيِّ، عَنْ أَبِي ثَابِتٍ

He said: 'Drink that which is fresh.' He said: 'I cooked a drink on the fire and I am not sure about it.' He said: 'Did you drink it before you cooked it?' He said: 'No.' He said: 'Fire does not make permissible something that is forbidden.''' (*Ṣaḥîḥ Mawqûf*)

التَّغْلَبِيِّ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فَجَاءَهُ رَجُلٌ فَسَأَلَهُ عَنِ الْعَصِيرِ؟ فَقَالَ: اشْرَبْهُ مَا كَانَ طَرِيًّا، قَالَ: إِنِّي طَبَخْتُ شَرَابًا وَفِي نَفْسِي مِنْهُ، قَالَ: أَكُنْتَ شَارِبَهُ قَبْلَ أَنْ تَطْبُخَهُ؟ قَالَ: لَا، قَالَ: فَإِنَّ النَّارَ لَا تُحِلُّ شَيْئًا قَدْ حَرُمَ.

تخريج: [صحيح موقوف] وهو في الكبرى، ح:٥٢٣٨، والحديث الآتي شاهد له * أبو ثابت هو أيمن بن ثابت، وأبو يعفور هو وقدان.

Comments:

When the grape-juice is fresh, it is free from intoxication. It, therefore, could be drunk. But if it becomes old, then there is in it the possibility of intoxication.

5733. 'Aṭâ' said: "I heard Ibn 'Abbâs say: 'By Allâh, fire does not make anything permissible or forbidden.''' He said: "Then he explained what he meant by 'it does not make permissible' as referring to what they said about *Aṭ-Ṭilâ'* (thickened grape juice), and he explained what he said about 'it does not make forbidden' as referring to performing *Wuḍû'* after eating something that has been touched by fire." (*Ṣaḥîḥ*)

٥٧٣٣ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: وَاللهِ! مَا تُحِلُّ النَّارُ شَيْئًا وَلَا تُحَرِّمُهُ، قَالَ: ثُمَّ فَسَّرَ لِي قَوْلَهُ لَا تُحِلُّ شَيْئًا لِقَوْلِهِمْ فِي الطِّلَاءِ وَلَا تُحَرِّمُهُ: الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٣٩.

Comments:

(See Nos. 171-185.)

5734. It was narrated that Sa'eed bin Al-Musayyab said: "Drink juice so long as it does not have any foam." (*Ṣaḥîḥ*)

٥٧٣٤ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: أَخْبَرَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: اشْرَبِ الْعَصِيرَ مَا لَمْ يُزْبِدْ.

تخريج: [صحيح] وهو في الكبرى، ح:٥٢٤٠ .

Comments:

Appearance of froth evidences change or alteration, and it is the sign of intoxication.

5735. It was narrated that Hishâm bin 'Â'idh Al-Asadî said: "I asked Ibrâhîm about juice and he said: 'Drink it, unless it bubbles, so long as it doesn't change.'" (*Hasan*)

٥٧٣٥ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ عَائِذٍ الْأَسَدِيِّ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الْعَصِيرِ؟ قَالَ: اشْرَبْهُ حَتَّى يَغْلِيَ مَا لَمْ يَتَغَيَّرْ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٥٢٤١.

Comments:

This ruling is not specific to grape-juice only; for every type of juice the same ruling is applied.

5736. It was narrated from 'Atâ' that he said, concerning juice: "Drink it unless it is bubbling." (*Hasan*)

٥٧٣٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، في الْعَصِيرِ قَالَ: اشْرَبْهُ حَتَّى يَغْلِيَ.

تخريج: [إسناده حسن] أخرجه أحمد في الأشربة:(٨٣) من حديث عبدالملك بن أبي سليمان به مطولاً، وهو في الكبرٰى، ح:٥٢٤٢.

5737. It was narrated that Ash-Sha'bî said: "Drink it for three days unless it bubbles." (*Sahîh*)

٥٧٣٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ قَالَ: اشْرَبْهُ ثَلَاثَةَ أَيَّامٍ إِلَّا أَنْ يَغْلِيَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٤٣.

Chapter 56. Kinds Of *Nabîdh* That Are Permissible To Drink And The Kinds That Are Not

(المعجم ٥٦) - ذِكْرُ مَا يَجُوزُ شُرْبُهُ مِنَ الْأَنْبِذَةِ وَمَا لَا يَجُوزُ (التحفة ٥٥)

5738. It was narrated from 'Abdullâh Ad-Dailamî that his father Fairûz said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we have grapevines and Allâh, the Mighty and Sublime, has revealed that *Khamr* (wine) is forbidden, so what

٥٧٣٨ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللهِ الدَّيْلَمِيِّ، عَنْ أَبِيهِ فَيْرُوزَ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّا

should we do?' He said: 'Make raisins.' I said: 'What should we do with the raisins?' He said: 'Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.' I said: 'Can we leave it until it gets stronger?' He said: 'Do not put it in clay vessels, rather put it in skins, for if it stays there for a long time, it will turn into vinegar.'" (*Ṣaḥîḥ*)

أَصْحَابُ كَرْمٍ وَقَدْ أَنْزَلَ اللهُ عَزَّ وَجَلَّ تَحْرِيمَ الْخَمْرِ فَمَاذَا نَصْنَعُ؟ قَالَ: «تَتَّخِذُونَهُ زَبِيبًا» قُلْتُ: فَنَصْنَعُ بِالزَّبِيبِ مَاذَا؟ قَالَ: «تَنْقَعُونَهُ عَلَى غَدَائِكُمْ وَتَشْرَبُونَهُ عَلَى عَشَائِكُمْ، وَتَنْقَعُونَهُ عَلَى عَشَائِكُمْ وَتَشْرَبُونَهُ عَلَى غَدَائِكُمْ» قُلْتُ: أَفَلَا نُؤَخِّرُهُ حَتَّى يَشْتَدَّ؟ قَالَ: «لَا تَجْعَلُوهُ فِي الْقُلَلِ، وَاجْعَلُوهُ فِي الشِّنَانِ، فَإِنَّهُ إِنْ تَأَخَّرَ صَارَ خَلًّا».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الأشربة، باب: في صفة النبيذ، ح: ٣٧١٠ من حديث يحيى بن أبي عمر السيباني به، وهو في الكبرٰى، ح: ٥٢٤٤.

5739. It was narrated from Ibn Al-Dailamî that his father said: "We said: 'O Messenger of Allâh, we have grapevines; what should we do with them?' He said: 'Make raisins.' We said: 'What should we do with the raisins?' He said: 'Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.' I said: 'Can we leave it until it gets stronger?' He said: 'Do not put it in clay vessels, rather put it in skins, for if it stays there for a long time, it will turn into vinegar.'" (*Ṣaḥîḥ*)

٥٧٣٩ - أَخْبَرَنَا عِيسَى بْنُ مُحَمَّدٍ أَبُو عُمَيْرِ بْنُ النَّحَّاسِ عَنْ ضَمْرَةَ، عَنِ [السَّيْبَانِيِّ] عَنِ ابْنِ الدَّيْلَمِيِّ، عَنْ أَبِيهِ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! إِنَّ لَنَا أَعْنَابًا فَمَاذَا نَصْنَعُ بِهَا؟ قَالَ: «زَبِّبُوهَا» قُلْنَا: فَمَا نَصْنَعُ بِالزَّبِيبِ؟ قَالَ: يَعْنِي «انْبِذُوهُ عَلَى غَدَائِكُمْ وَاشْرَبُوهُ عَلَى عَشَائِكُمْ، وَانْبِذُوهُ عَلَى عَشَائِكُمْ وَاشْرَبُوهُ عَلَى غَدَائِكُم، وَانْبِذُوهُ فِي الشِّنَانِ وَلَا تَنْبِذُوهُ فِي الْقِلَالِ، فَإِنَّهُ إِنْ تَأَخَّرَ صَارَ خَلًّا».

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح: ٥٢٤٥.

5740. It was narrated that Ibn 'Abbâs said: "*Nabîdh* would be made for the Messenger of Allâh ﷺ and he would drink it in the morning, and on the following

٥٧٤٠ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى الْحَرَّانِيُّ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُطِيعٌ عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللهِ ﷺ فَيَشْرَبُهُ

morning. Then on the evening before the third day, if there was anything left in the vessel, they would not drink it and it would be thrown away." (*Ṣaḥîḥ*)

مِنَ الْغَدِ وَمِنْ بَعْدِ الْغَدِ، فَإِذَا كَانَ مَسَاءُ الثَّالِثَةِ فَإِنْ بَقِيَ فِي الْإِنَاءِ شَيْءٌ لَمْ يَشْرَبُوهُ أُهْرِيقَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٥٢٤٦، صوابه: أخبرنا أبوداود الحراني قال: حدثنا يعلى بن عبيد قال: حدثنا مطيع (الغزالي) عن أبي عثمان به ... إلخ، والصواب عن أبي عمر بدل عن أبي عثمان، وهو يحيى بن عبيد البهراني، والحديث في صحيح مسلم كما سيأتي، ح:٥٧٤٢.

Comments:

In the narration of the Mother of the Believers, Ai'shah ﷺ, there is mention of one day and one night. It is possible that during summertime when there was the danger of the occurrence of intoxication, one day and one night was thought enough, and during the wintertime, etc., he ﷺ might have been drinking it until two or three days. Moreover, this *Nabîdh* was made in a leather water bag (as is elucidated in the report of Ai'shah ﷺ). There was, therefore, no danger of intoxication, even if it was kept for long. At the most it could turn sour. Hence, both the narrations are correct. The objective is protection against intoxication.

5741. It was narrated from Ibn 'Abbâs that raisins would be soaked for the Messenger of Allâh ﷺ and he would drink it that day, the following day, and the day after that. (*Ṣaḥîḥ*)

٥٧٤١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ يَحْيَى بْنِ عُبَيْدٍ الْبَهْرَانِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُنْقَعُ لَهُ الزَّبِيبُ فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٢٤٧.

Comments:

'(He) used to drink it' provided the danger of intoxication had not had occurred. When there was danger of intoxication, it was poured out.

5742. It was narrated that Ibn 'Abbâs said: "*Nabîdh* of raisins would be made for the Messenger of Allâh ﷺ at night, and he would put it in a water skin and drink it during the next day, the day after, and the day after that. At the end of the third day, he would give it to

٥٧٤٢ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ [يَحيَى أَبِي عُمَرَ]، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُنْبَذُ لَهُ نَبِيذُ الزَّبِيبِ مِنَ اللَّيْلِ فَيَجْعَلُهُ فِي سِقَاءٍ فَيَشْرَبُهُ يَوْمَهُ ذٰلِكَ وَالْغَدَ وَبَعْدَ الغَدِ، فَإِذَا كَانَ مِنْ آخِرِ الثَّالِثَةِ سَقَاهُ أَوْ شَرِبَهُ، فَإِنْ

أَصْبَحَ مِنْهُ شَيْئًا أَهْرَاقَهُ.

others to drink, or drink it himself, and if anything was left the following morning, he would pour it away." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الأشربة، باب إباحة النبيذ الذي لم يشتد ولم يصر مسكرًا، ح: ٢٠٠٤/٨٢ من حديث الأعمش به، وهو في الكبرى، ح: ٥٢٤٨.

٥٧٤٣ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يُنْبَذُ لَهُ فِي سِقَاءِ الزَّبِيبِ غُدْوَةً فَيَشْرَبُهُ مِنَ اللَّيْلِ، وَيُنْبَذُ لَهُ عَشِيَّةً فَيَشْرَبُهُ غُدْوَةً، وَكَانَ يَغْسِلُ الْأَسْقِيَةَ وَلَا يَجْعَلُ فِيهَا دُرْدِيًّا وَلَا شَيْئًا قَالَ نَافِعٌ: فَكُنَّا نَشْرَبُهُ مِثْلَ الْعَسَلِ.

5743. It was narrated from Ibn 'Umar that *Nabîdh* of raisins would be made for him in a water skin in the morning, and he would drink it that night, and it would be made for him in the evening, and he would drink it in the morning. He would wash out the water skins and not leave any pieces or anything in them. Nâfi' said: "We used to drink it like honey." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٢٥٠.

Comments:

'Like honey' means it used to be pure sweet. It contained no sourness. It is obvious that in one night or one day, there is absolutely no possibility of it turning sour. Though, if there is no intoxication, absolute sourness does not render *Nabidh* unlawful. After all, vinegar also happens to be sour. And vinegar is lawful and permissible.

٥٧٤٤ - **أَخْبَرَنَا** سوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عنْ بَسَّامٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ النَّبِيذِ؟ قَالَ: كَانَ عَلِيُّ بْنُ حُسَيْنٍ رَضِيَ اللهُ عَنْهُ يُنْبَذُ لَهُ مِنَ اللَّيْلِ فَيَشْرَبُهُ غُدْوَةً، وَيُنْبَذُ لَهُ غُدْوَةً فَيَشْرَبُهُ مِنَ اللَّيْلِ.

5744. It was narrated that Bassâm said: "I asked Abû Ja'far about *Nabîdh* and he said: " 'Alî bin Ḥusain, may Allâh be pleased with him, would have *Nabîdh* made for him at night, and he would drink it in the morning, and he would have *Nabîdh* made in the morning and he would drink it at night.''' (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٢٥١.

٥٧٤٥ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: سَمِعْتُ سُفْيَانَ سُئِلَ عَنِ النَّبِيذِ؟

5745. 'Abdullâh said: "I heard Sufyân being asked about *Nabîdh*.

He said: 'Make *Nabîdh* at night and drink it in the morning.'" (*Sahîh*)

قَالَ: انْتَبِذْ عَشِيًّا وَاشْرَبْهُ غُدْوَةً.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٥٢.

5746. It was narrated from Abû 'Uthmân, who was not Al-Hindî, that Umm Al-Fadl sent word to Anas bin Mâlik, asking him about *Nabîdh* made in an earthenware jar. He told her about his son An-Nadr, who used to make *Nabîdh* in an earthenware jar in the morning and drink it in the evening. (*Da'îf*)

٥٧٤٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ وَلَيْسَ بِالنَّهْدِيِّ: أَنَّ أُمَّ الْفَضْلِ أَرْسَلَتْ إِلَى أَنَسِ بْنِ مَالِكٍ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ، فَحَدَّثَهَا عَنِ النَّضْرِ ابْنِهِ أَنَّهُ كَانَ يَنْبِذُ فِي جَرٍّ يَنْبِذُ غُدْوَةً وَيَشْرَبُهُ عَشِيَّةً.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢٥٣ * أبو عثمان مجهول الحال.

Comments:

(Please turn to *Hadîth* 5655)

5747. It was narrated from Sa'eed bin Al-Musayyib that he disliked putting the dregs of *Nabîdh* into (new) *Nabîdh* lest it become strong because of the dregs. (*Sahîh*)

٥٧٤٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَجْعَلَ نَطْلَ النَّبِيذِ فِي النَّبِيذِ لِيَشْتَدَّ بِالنَّطْلِ.

تخريج: [صحيح] وهو في الكبرى، ح:٥٢٥٤، وله شواهد.

Comments:

The details concerning this matter preceded above in the narration 5743.

5748. It was narrated that Sa'eed bin Al-Musayyab said concerning *Nabîdh*: "The dregs are what intoxicates." (*Hasan*)

٥٧٤٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ فِي النَّبِيذِ: خَمْرُهُ دُرْدِيُّهُ.

تخريج: [حسن] وهو في الكبرى، ح:٥٢٥٥، وله شواهد.

Comments:

Meaning intoxication is produced in it and its ruling becomes that of wine. It becomes unlawful to drink it, because from the dimension of the Divine law, the ruling for intoxicating drink and wine is one and the same.

5749. It was narrated that Sa'eed bin Al-Musayyab said: "*Khamr* is so called because it is left until the good parts are gone and the dregs remain." And he disliked everything that was made by using dregs (by adding new materials to the dregs). (*Ṣaḥîḥ*)

٥٧٤٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِنَّمَا سُمِّيَتِ الْخَمْرُ لِأَنَّهَا تُرِكَتْ حَتَّى مَضَى صَفْوُهَا وَبَقِيَ كَدَرُهَا، وَكَانَ يَكْرَهُ كُلَّ شَيْءٍ يُنْبَذُ عَلَى عَكَرٍ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٥٦.

Chapter 57. Different Reports From Ibrâhîm Concerning *Nabîdh*

(المعجم ٥٧) - ذِكْرُ الاِخْتِلَافِ عَلَى إِبْرَاهِيمَ فِي النَّبِيذِ (التحفة ٥٥)- ألف

5750. It was narrated that Ibrâhîm said: "They used to think that whoever drank something and became intoxicated from it, it was not befitting for him to go back and drink more of the same." (*Ṣaḥîḥ*)

٥٧٥٠ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عَمْرٍو عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَرَوْنَ أَنَّ مَنْ شَرِبَ شَرَابًا فَسَكِرَ مِنْهُ، لَمْ يَصْلُحْ لَهُ أَنْ يَعُودَ فِيهِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٥٧.

Comments:

In other words, Ibrahim An-Nakhaii did not consider permissible any intoxicating drink. Neither a little nor a lot. And he has transmitted this course of action from the *Salaf* or the predecessors. *Salaf* signifies the Prophet's Companions and prominent followers.

5751. It was narrated that Ibrâhîm said: "There is nothing wrong with *Nabîdh Al-Bukhtuj*."[1] (*Ḍa'îf*)

٥٧٥١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ بِنَبِيذِ الْبُخْتُجِ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢٥٨ * سفيان الثوري وشيخه عنعنا، وأبو معشر لعله زياد بن كليب.

Comments:

Please see narrations 5718 through 5730.

[1] *Nabîdh* that is cooked.

5752. It was narrated that Abû Al-Miskîn said: "I asked Ibrâhîm: 'We take the dregs of *Khamr* or *Ṭilâ'* (thickened grape juice) and clean them, then we soak it with raisins for three days, then we strain it and leave it until it matures, then we drink it.' He said: 'That is *Makrûh*.'" (*Ḍa'îf*)

٥٧٥٢ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي مِسْكِينٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ قُلْتُ: إِنَّا نَأْخُذُ دُرْدِيَّ الْخَمْرِ أَوِ الطِّلَاءَ فَنُنَظِّفُهُ، ثُمَّ نَنْقَعُ فِيهِ الزَّبِيبَ ثَلَاثًا، ثُمَّ نُصَفِّيهِ، ثُمَّ نَدَعُهُ حَتَّى يَبْلُغَ فَنَشْرَبُهُ قَالَ: يُكْرَهُ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥٢٥٩ * أبو مسكين مستور الحال.

5753. It was narrated that Ibn Shubrumah said: "May Allâh have mercy on Ibrâhîm. Other scholars had strict views on *Nabîdh* but he was lenient." (*Ṣaḥîḥ*)

٥٧٥٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ ابْنِ شُبْرُمَةَ قَالَ: رَحِمَ اللهُ إِبْرَاهِيمَ، شَدَّدَ النَّاسُ فِي النَّبِيذِ وَرَخَّصَ فِيهِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦٠ * جرير هو ابن عبدالحميد.

5754. Ibn Al-Mubârak said: "I have never found any sound report, giving a concession on intoxicants, except the report narrated from Ibrâhîm." (*Ṣaḥîḥ*)

٥٧٥٤ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ أَبِي أُسَامَةَ قَالَ: سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: مَا وَجَدْتُ الرُّخْصَةَ فِي الْمُسْكِرِ عَنْ أَحَدٍ صَحِيحًا إِلَّا عَنْ إِبْرَاهِيمَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦١.

Comments:

So to speak, Ibrahim An-Nakhaii is solitary or alone in this matter. All the Companions and the successors or the *Tâbi'in* consider an intoxicating beverage forbidden, while Ibrahîm An-Nakhaii has been reported to condone it in small quantity. Opposition of the consensus of the Prophet's Companions is not an ordinary matter.

5755. 'Ubaidullâh bin Sa'eed said: "I heard Abû Usâmah say: 'I never saw any man more assiduous in seeking knowledge than 'Abdullâh bin Al-Mubârak, not in Ash-Shâm, Egypt, Yemen or the Ḥijâz.'" (*Ṣaḥîḥ*)

٥٧٥٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا أُسَامَةَ يَقُولُ: مَا رَأَيْتُ رَجُلًا أَطْلَبَ لِلْعِلْمِ مِنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ، الشَّامَاتِ وَمِصْرَ وَالْيَمَنَ وَالْحِجَازَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦٢.

Chapter 58. Mentioning The Permissible Drinks

(المعجم ٥٨) - ذِكْرُ الأَشْرِبَةِ الْمُبَاحَةِ

(التحفة ٥٦)

5756. It was narrated that Anas said: Umm Sulaim had a wooden cup and she said: "I gave the Messenger of Allâh ﷺ all kinds of things to drink in it: Water, honey, milk and *Nabîdh*." (*Sahîh*)

٥٧٥٦ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ لِأُمِّ سُلَيْمٍ قَدَحٌ مِنْ عَيْدَانٍ فَقَالَتْ: سَقَيْتُ فِيهِ رَسُولَ اللهِ ﷺ كُلَّ الشَّرَابِ: الْمَاءَ وَالْعَسَلَ وَاللَّبَنَ وَالنَّبِيذَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦٣.

Comments:

1. It has been described previously that Allâh's Messenger ﷺ often paid visits to the houses of Umm Sulaym and her sister Umm Harâm, on account of his having relationship with them. In this way, they used to get opportunities of serving and honoring the Messenger of Allâh ﷺ.
2. It should be borne in mind that here *Nabîdh* signifies fresh *Nabîdh*.

5757. It was narrated from Sa'eed bin 'Abdur-Rahmân bin Abza that his father said: "I asked Ubayy bin Ka'b about *Nabîdh*, and he said: 'Drink water, drink honey, drink *Sawîq* (barley gruel) and drink milk that you have been nourished with since childhood.' I repeated the question and he said: 'Is it wine you want? Is it wine you want?'" (*Da'îf*)

٥٧٥٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ ذَرِّ ابْنِ عَبْدِ اللهِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ عَنِ النَّبِيذِ؟ فَقَالَ: اشْرَبِ الْمَاءَ وَاشْرَبِ الْعَسَلَ وَاشْرَبِ السَّوِيقَ وَاشْرَبِ اللَّبَنَ الَّذِي نُجِعْتَ بِهِ، فَعَاوَدْتُهُ فَقَالَ: الْخَمْرَ تُرِيدُ؟ الْخَمْرَ تُرِيدُ؟.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥٢٦٤ * سفيان الثوري عنعن.

Comments:

The objective of Ubayy bin Ka'b was that the *Nabîdh* comes of all sorts; intoxicating as well as plain. If I tell you that you should drink *Nabîdh*, then I am afraid lest you end up drinking intoxicating *Nabîdh*, because slight intoxication is often not felt.

5758. It was narrated that Ibn Mas'ûd said: "The people have invented new drinks and I do not know what they are. I have not drunk anything for 20 years (or he said: 40 years) except water and *Sawîq* (barley gruel), and he did not mention *Nabîdh*." (*Ṣaḥîḥ*)

٥٧٥٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سَعِيدِ ابْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَحْدَثَ النَّاسُ أَشْرِبَةً مَا أَدْرِي مَا هِيَ؟ فَمَا لِي شَرَابٌ مُنْذُ عِشْرِينَ سَنَةً، أَوْ قَالَ: أَرْبَعِينَ سَنَةً إِلَّا الْمَاءُ وَالسَّوِيقُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيذَ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٦٥.

5759. It was narrated that 'Abîdah said: "The people have invented drinks and I do not know what they are. I have not drunk anything for 20 years except water, milk and honey." (*Ṣaḥîḥ*)

٥٧٥٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبِيدَةَ قَالَ: أَحْدَثَ النَّاسُ أَشْرِبَةً مَا أَدْرِي مَا هِيَ؟ وَمَا لِي شَرَابٌ مُنْذُ عِشْرِينَ سَنَةً إِلَّا الْمَاءُ وَاللَّبَنُ وَالْعَسَلُ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٦٦ * محمد هو ابن سيرين.

5760. It was narrated that Ibn Shubrumah said: "Ṭalḥah said to the people of Al-Kûfah concerning *Nabîdh*: 'It is a test whereby a young man may benefit but an old man may be harmed.' If there was a wedding among them, Ṭalḥah and Zubaid would offer milk and honey to drink. It was said to Ṭalḥah: 'Why don't you offer *Nabîdh*?' He said: 'I would not like a Muslim to become intoxicated because of me.'" (*Ṣaḥîḥ*)

٥٧٦٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ ابْنِ شُبْرُمَةَ قَالَ: قَالَ طَلْحَةُ لِأَهْلِ الْكُوفَةِ فِي النَّبِيذِ: فِتْنَةٌ يَرْبُو فِيهَا الصَّغِيرُ وَيَهْرَمُ فِيهَا الْكَبِيرُ، قَالَ: وَكَانَ إِذَا كَانَ فِيهِمْ عُرْسٌ كَانَ طَلْحَةُ وَزُبَيْدٌ يَسْقِيَانِ اللَّبَنَ وَالْعَسَلَ، فَقِيلَ لِطَلْحَةَ: أَلَا تَسْقِيهِمُ النَّبِيذَ؟ قَالَ: إِنِّي أَكْرَهُ أَنْ يَسْكَرَ مُسْلِمٌ فِي سَبَبِي.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٦٧.

Comments:

1. 'Is a trial or test': The purpose is that the people of Kûfah have a great

fixation on *Nabidh*. Everyone drinks it, the little ones, the young and the old alike.

2. 'Become intoxicated': This is because *Nabîdh* could cause intoxication. One might probably not come to realize about its being intoxicating prior to drinking. One might realize after drinking that intoxication had already occurred in it. In this way, one could end up drinking an intoxicating beverage unknowingly.

5761. Jarîr said: "Ibn Shubrumah would not drink anything except water and milk." (*Sahîh*)

٥٧٦١ – أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ قَالَ: كَانَ ٱبْنُ شُبْرُمَةَ لَا يَشْرَبُ إِلَّا الْمَاءَ وَاللَّبَنَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦٨.

This is the end of *Kitâb Al-Mujtaba* of An-Nasâ'î. Praise be to Allâh, the Lord of the worlds. May Allâh send blessings and peace upon our master Muhammad, the Seal of the Prophets, and upon his good and pure family. May Allâh be pleased with all the Companions, and those who follow them in truth until the Day of Judgment.

آخِرُ كِتَابِ الْأَشْرِبَةِ، وَهُوَ آخِرُ كِتَابِ الْمُجْتَبىٰ مِنَ النَّسَائِيِّ وَالحَمْدُ لِلّٰهِ رَبِّ العَالَمِينَ وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَرَضِيَ اللهُ عَنْ كُلِّ الصَّحَابَةِ أَجْمَعِينَ، وَعَنِ التَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. تَمَّتْ

TRANSLITERATION

In transliterating Arabic words, the following system of symbols has been used:

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	A'*	——
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح	ḥ **	-
خ	kh	-
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	ṣ**	-
ض	ḍ**	-
ط	ṭ**	-
ظ	ẓ**	-
ع	‘a***	-
غ	gh	-
ف	f	free
ق	q**	-
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script
English symbol
English words having similar sounds

هـ
h
health

و
w
wealth

ي
y
youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

ح	h	ḥ
ص	s	ṣ
ض	d	ḍ
ط	t	ṭ
ظ	z	ẓ
ق	q	ḳ

*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

a approximately as in 'bad'

i as in 'bid'

u as in 'pull'

ā as in 'father'

ī as in 'bread'

ū as in 'pool'

Glossary Of Islamic Terms

'Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah ('Abd-Allāh—servant of Allāh), Abdur-Rahmān ('Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq ('Abd Al-Khāliq—servant of the Creator).

'Ābid: (العابد) One who preoccupies himself with 'Ibādah (worship) and shows relatively less interest towards knowledge.

'Abîr: (العبير) A mixture of saffron with other perfumes.

Abtah or Bathā: (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

Abyār 'Alî: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madînah.

'Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah . It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبور)Westerly wind.

Adāhî: (الأضاحي) Sacrifices.

Ādam: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhān: (الأذان)The call for the daily five obligatory prayers is called *Adhān*. The person who calls the *Adhān* is called a *Mu'adhdhin*. The *Adhān* consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allāhu Akbar, Allāhu Akbar; Allāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Hayya alas-Salāh, Hayyālas-Salāh; Hayya alal-Falāh, Hayya alal-Falāh; Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh.* Upon hearing the Adhān, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

'Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

Afdal: (الأفضل) The best.

'Adwā : (العدوى) Contagion. An influence that spreads rapidly.

Ahābish: (الأحابيش) The settlers in the Makkan outskirts.

Ahādîth: (الأحاديث) (sing. *Hadîth*) Sayings and doings of the Prophet Muhammad ﷺ.

'Ahd: (العهد) Literally means Covenanta solemn agreement between two or more persons or groups.

'Ahd Alastu: (عهد ألست) (Covenant of Alast) Before creating human beings, Allāh asked their souls: "Am I not (Alastu) your Lord?" And they all answered: "Yes! We testify!" At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh's Lordship? Or did his actions demonstrate that he lived the life of a denier— one whose life was a denial of the Covenant of Alast? This Covenant is mentioned in Sūrat Ar-Ra'd (13:20) and Sūrat Yā-Sîn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (*Wājib* الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (*Halāl* الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (*Makrūh* المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (*Muharram* or *Harām* المحرم أو الحرام).

Ahlāf: (sing. Hilf) (الأحلاف) Covenants and oaths.

Ahlul-Bayt: (أهل البيت) Literally means 'the people of the house', a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur'ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet ﷺ.

Ahlul-Hadîth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of *Ahādîth* and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albāni and others.

Ahlul-'Arūd: (أهل العروض) and ('Awāliyul-Madînah): وعوالي المدينة Outskirts

of Al-Madînah up to a distance of four or more miles. South-eastern part of Al-Madînah in the valleys of Mahzur.

Ahlul-Kitāb : (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

Ahlul-Kitāb was-Sunnah : (أهل الكتاب والسنة)
Literally means 'the People of the Book (the Noble Qur'ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

Ahludh-Dhimmah : (أهل الذمة) See Dhimmis.

Ahlul-Baqar : (أهل البقر) Those keeping cows.

Ahlul-Jabr : (أهل الجبر) See Jabriyyah.

Ahlul-Qadar : (أهل القدر) See Qadariyyah.

Ahlul-Qurā : (أهل القرى) The town-dwellers.

Ahlul-'Uqad : (أهل العقد) The chiefs.

Ahlur-Rā'y : (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

Ahlus-Suffah : (أهل الصفة) People of the Platform. See Ashābus-Suffah.

Ahmad : (أحمد)Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ān, Sūrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salām : (عليه السلام) See (Peace be upon him).

Al-Ahzāb : (الأحزاب) (The Confederates) Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madînah in 627 CE (5 AH).

Ayyāmut-Tashrîq : (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

Ayyim : (الأيم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj : (العج) Raising the voice with *Talbiyah* during *Hajj* and *'Umrah*.

Al-'Ajmā' : (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

Ajnād : (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan,

Damascus, Hima and Qansarin. (Nawawi)

'Ajwah **:** (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah **:** (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

Akhyāf **:** (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh **:** (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur'ān. The meaning of it is 'all praise is due to Allāh'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'Aynul-Yaqîn **:** (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'Alayhis-Salām **:** (عليه السلام) Peace be upon him (pbuh).

'Ālim **:** (العالم) (pl. 'Ulamā') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh **:** (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilāh which means 'the One deserving all worship'. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is invested with the sum

of all the Divine Attributes. The name Allāh has no plural and no feminine form.

Allāhu Akbar: (الله أكبر) This phrase, known as the *Takbîr* (Magnification), means 'Allāh is the Most Great' and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

Amah: (الأمة) A female slave.

A'māl: (الأعمال) The acts of worship.

'Amālîq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin 'Iram bin Sām bin Nūh, between the period of Prophet Hûd and Ibrāhîm, having big bodies, strong and of arrogant type.

Al-Amānah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called 'amber'.

Amîn: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Āmîn: (آمين) O Allāh, accept our invocation.

'Āmiluz-Zakāh: (عامل الزكاة) The *Zakāh* (obligatory charity) collector.

Amîr: (الأمير) Amîr is used in Islam to mean leader or commander.

Amîrul-Mu'minîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep),some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

Amma Ba'd: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh's praises and glorification. Literally it means 'whatever comes after' or 'then after'.

Anbijāniyyah: (الأنبجانية) A plain thick woolen sheet or garment with no

markings on it.

Ansār: (الأنصار) (sing. *Ansāri*) Literally meaning helpers or supporters, *Ansār* were the Companions of the Prophet ﷺ from the inhabitants of Al-Madînah, who embraced Islam and supported it, and who received and entertained the Muhājirîn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

'Anazah: (العنزة) A spear-headed stick.

'Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madînah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd: (العقد) A contract.

'Aqd Sahîh: (العقد الصحيح) A legal contract.

'Aqîdah: (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

'Āqilah: (العاقلة) The near male relatives on the father's side who are obliged to pay the Diyah (blood money) on behalf of any of the clan's members who kills a person. (See also *'Asabah* and *Ashābul-Furūd*.)

Al-'Aqîq: (العقيق) A valley about seven kilometers west of Al-Madînah.

'Aqîqah: (العقيقة)It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

'Aqrā Halqā: (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah: (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt: (عرفات) 'Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

Arba'înîyāt: (الأربعينيات) Collections of the forty Ahādîth.

Al-Arba'ah: (الأربعة) The four compilers of *Ahādîth*: Abu Dāwud, Nasa'i, Tirmidhi, Ibn Mājah.

Arāk: (الأراك) A tree from which *Siwāk* (tooth stick) is made.

'Ariyyah : (العرية) (pl. 'Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See *Bay'ul-'Ariyyah*)

Arkān : (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

Arkānul-Islam : (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān.4. To pay the *Zakāt* (obligatory charity). 5. To perform *Hajj* (pilgrimage to Makkah).

Armageddon : (هَرْمجَدّون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

Arsh : (الأرش) Compensation given in case of someone's injury caused by another person.

'Arsh : (العرش) The Throne of Allāh the Exalted.

'Asabah : (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'Asabiyyah : (العصبية) Tribal loyalty, nationalism.

'Asb : (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

As-hābul-A'rāf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hābul-Furūd : (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather.father's father, grandmother.father's mother, son's daughter.granddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-Arhām, meaning the relatives through mother's side like maternal uncle, mother's sister and mother's father etc.

As-hābush-Shajarah : (أصحاب الشجرة) Those Companions of the Prophet ﷺ

who took oath to defend the religion against Quraysh at Hudaibiyah.

As-hābus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as As-hābus-Suffah or Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madînah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

As-hābusSunan: (أصحاب السنن) The compilers of the Prophetic *Ahādîth* on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tiddings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmān bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwām, Sa'd bin Abu Waqqās and Sa'eed bin Zaid.

Ash-Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Āshūrā': (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmā'ul-Husnā: (الأسماء الحسنى) The term *Al-Asmā'ul-Husnā*, literally meaning the 'most excellent names' is used to express Allāh's most Beautiful Names and His most Perfect Attributes. These are at least 99 in number.

Asmā'ur-Rijāl: (أسماء الرجال) The science of Biographies of Narrators.

'Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur'ān.

As-Salāmu 'Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is *Wa 'Alaykumus-Salām*, meaning 'and peace be upon you also'. The extended forms of it are As-Salā-

mu 'Alaykum wa Rahmatullāh meaning 'peace be upon you and mercy of Allāh' and *As-Salāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu* meaning 'peace be upon you and mercy of Allāh and His blessings.' The response will also be changed accordingly.

Astaghfirullāh : (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allāh's forgiveness. The meaning of it is 'I ask Allāh's forgiveness'.A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-Aswāf: (الأسواف) Name of the area of Al-Madînah that Allāh's Messenger ﷺ made sacred. *(An-Nihāyah)* Bayhaqi said it to be the wall around Al-Madînah. *(Sunan Al-Kubrā)*

Āthār : (الآثار) Sayings of the *Sahābah*, the Companions of the Prophet ﷺ.

'Atîrah : (العتيرة) A sacrifice offered during the month of Rajab (in *Jāhiliyyah* and it was canceled after Islam). It was also called Rajabiyyah.

'Atūd : (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

A'ūdhu Billāhi minash-Shaytānir-Rajîm : (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allāh from the outcast *Satan*'. *Satan* is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

Awliyā': (الأولياء) (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

'Awrah : (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awālî : (العوالي) Villages surrounding Al-Madînah.

'Awāliyul-Madînah : (عوالي المدينة) See *Ahlul-'Arūd*.

Al-'Awāmir : (العوامر) Snakes living in houses.

Awāq : (أواق) (sing. Ūqiyyah also called Waqiyyah) 5 Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ūqiyyah

is equal to 40 tolas). [Ūqiyyah is 40 dirhams, and 5 Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

Awsāq or Awsuq: (أوساق أو أوسق) See Wasq.

Awwābîn: (الأوابين) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الآية) (pl. *Āyāt*) *Āyah* means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ān. There are over 6,600 Verses in the Qur'ān.

Ayyām Bîd: (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

Ayyāmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. Ayyāmul-Jāhiliyyah, or 'the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

Ayyāmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyatul-Kursî: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

Azfār: (الأظفار) A type of incense.

'Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

Azlām: (الأزلام) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الريان) The name of one of the gates of *Jannah* (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bābus-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah : (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bādhaq or Bādhiq : (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādiyah : (البادية) (pl. Bawādi) A desert or semi-arid environment.

Badr : (بدر) A place about 150 kilometer to the south of Al-Madînah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Even though the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Āl-Imrān (3:13).]

Bahîmah : (البهيمة) (pl. Bahā'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahîmah thus refers to goats, sheep and cows.

Al-Bahîrah : (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay' : (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-'Īnah : (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay'ul-'Ariyyah : (بيع العرية) (pl. *'Ara Cyā)* It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā'. (See Sahîh Al-Bukhārî, Vol.3, Ahādîth Nos. 389, 394 and 397).

Al-Bay'ul-Bātt : (البيع البات) Absolute sale.

Al-Bay'ul-Bātil : (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar : (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and

uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah: (بيع حبل الحبلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasāt: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnā': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnā' comes into existence. But it is necessary for the validity of Istisnā' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnā'.

Bay'ul-Khiyār: (بيع الخيار) Optional sale.

Bay'ul-Malāqīh: (بيع الملاقيح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'āwamah: (بيع المعاومة) Selling the produce of a tree for many years ahead.

Bay'ul-Muhāqalah: (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah **:** (بيع المخابرة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhādarah **:** (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah **:** (بيع الملامسة) A sale in which thedeal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah **:** (بيع المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah **:** (بيع المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah **:** (بيع المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah **:** (بيع المزايدة) Public sale.

Bay'un-Najsh **:** (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz **:** (بيع الناجز) Final sale.

Bay'us-Salaf **:** (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf) **:** (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to

quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyā or Bay'ul-Istithnā': (بيع الثنيا أو بيع الاستثناء) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadî'ah: (بيع الوضيعة) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imām (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydā': (البيداء) A place to the south of Al-Madînah on the way to Makkah.

Baytul-Māl: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mūr: (البيت المعمور) Allāh's House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the second being the Masjid Nabawî (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrās: (بيت المدراس) A place in Al-Madînah (and it was a Jewish centre).

Bay'atur-Ridwān : (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah : (بكة) Another name for Makkah. (See the Noble Qur'ān, Al-Imrān 3:96)

Balām : (بالام) Means an ox.

Balāt : (البلاط) A place in Al-Madînah between the mosque and the marketplace.

Balah : (البلح) The date once it begins to ripen.

Bāligh : (البالغ) The one who has reached the age of maturity and is an adult.

Banî Labūn : (بني لبون) A two-year-old male camel.

Banî Makhād : (بني مخاض) One-year-old male camel.

Banū Asfar : (بنو الأصفر) The Byzantines (the Romans).

Banū Israel : (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub .

Al-Baqî' : (البقيع) Also called Baqî' Al-Gharqad or Jannatul-Baqî'. The cemetery of the people of Al-Madînah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah : (البركة) Literally means blessing or Divine grace.

Barîd : (البريد) See Burud.

Bārakallāh : (بارك الله) This is an expression meaning 'may the blessings of Allāh (be upon you)'.When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

Barrah : (البرّة) Pious.

Barzakh : (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah : (البسملة) The recitation of *Bismillāh (Bismillāhir-Rahmānir-Rahîm.* In the Name of Allāh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ān, traveling, eating a meal, rising from sleep, etc.

Bathā' : (البطحاء) See 'Abtah.

Bātil : (الباطل) Falsehood, null and void.

Batshah : (البطشة) Grasp.

Bawādî : (البوادي) See Bādiyah.

Bid'ah : (البدعة) Any heresy or innovated practice introduced in the religion of Allāh which have no basis in the Qur'ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr : (البكر) A virgin.

Bint Labūn : (بنت لبون) Two year old she-camel.

Bint Makhād : (بنت مخاض) One year old she-camel.

Bisāt : (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillāhir-Rahmānir-Rahîm : (بسم الله الرحمن الرحيم) In the Name of Allāh, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātihah (Chapter 1) of the Noble Qur'ān. While reciting the Qur'ān, it is to be read immediately after one reads the phrase: *A'udhu Billāhi minash-Shaytānir-Rajîm* (I seek refuge in Allāh from the outcast *Satan*). It is also recited before doing any daily activity.

Bi'thah : (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit' : (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

Black Muslims : A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'āth : (بعاث) A place about two miles from Al-Madînah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

Budn : (البدن) (sing. *Badanah*) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

Buhtān : (البهتان) A false accusation, calumny, slander.

Bulūgh : (البلوغ) Puberty

Burāq : (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (*Isrā'* and *Mi'rāj*) in 619 CE.

Burd or Burdah : (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus : (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

Burqu' : (البُرقع) A covering dress worn by women.

Burud : (pl. Barîd) The distance equal to sixteen Farsakhs.

Busr : (البسر) Partially ripe dates that have begun to take on a red or yellow color.

Busrā : (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthān : (بطحان) A valley in Al-Madînah.

CE : Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madînah.

Dabb : (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encourangement to kill.

Dab'u : (الضبع) Hyena (Charkh or Lakkar Bhaggah).

AdDabūr : (الدبور) Westerly wind.

Daff : (الدف) Tambourine used in Arabia.

Daghābîs : (الضغابيس) (sing. *Daghabūs*) Snake cucumbers.

Dahn : (الدهن) Any thick oil applied to hair.

Dā'î : (الداعي) (pl. Du'āt) Muslim missionary involved in Da'wah (preaching).

Dayyān : (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

Dajjāl : (الدجال) (Al-Masîh Ad-Dajjāl المسيح الدجال) Antichrist, False Christ

or Pseudo Messiah, also known as the one-eyed *Dajjāl*. He will be from among the Jews and will appear before *Qiyāmat* (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus) .

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

Dāniq: (دانق) A coin equal to one-sixth of a dirham.

Dārul-'Ahd: (دارالعهد) Country linked in a peace treaty.

Dārul-Bawār: (دارالبوار) The abode of perdition.

Dārul-Fanā': (دارالفناء) The abode which passes away (earth).

Dārul-Ghurūr: (دارالغرور) The abode of delusion.

Dārul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah: (دارالخلافة) The seat of *Imām* or *Khalîfah*.

Dārul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārul-Qarār: (دارالنعيم) The blessed abode (paradise).

Dārul-Qadā': (دارالقضاء) Justice House (court).

Dārul-Qarār: (دارالقرار) The abode that abides.

Dārus-Salām: (دار السلام) The abode of peace.

Dārush-Shuhadā': (دارالشهداء) The Home of Martyrs.

Da'wah: (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd: (داود) Prophet David , a Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Dayn: (الدَّين) Loan or debt.

Deen: (الدِّين) The meaning of the word Deen is obedience. A term commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison *Nahr* is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذا النسعة) The one with the rope. (See *Ahādîth* 2690 and 2691, *Sunan Ibn Mājah*)

Dhāt 'Irq: (ذات عرق) *Mîqāt* for the pilgrims coming from Iraq.

Dhātun-Nitāqayn: (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (She was named so by the Prophet ﷺ.

DhāturRiqā': (ذات الرقاع) It is name of a Ghazwah and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā'.

Dhîkh: (الذيخ) An animal-male hyena.

Dhikr: (الذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as *Subhān-Allāh* (Glorified is Allāh), *Al-Hamdu Lillāh* (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmî or Ahludh-Dhimmah: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempt from duties of Islam like military and *Zakah* but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. *Dhimmis* (protected) had full rights to practice their faith and implement their own religious laws within their communities.

Dhul-'Arhām or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā'id: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā'id, and the rest are *'Asabah*

(العصبة).

Dhul-Hijjah : (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah : (ذو الحليفة) The Mîqāt of the people of Al-Madînah now called Abyār 'Ali.

Dhul-Khalasah : (ذو الخلصة) Al-Ka'bah Al-Yamāniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath'am and Bujaylah.

Dhul-Qa'dah : (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn : (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ān (18:83).

Dhul-Qurbā : (ذو القربى) Relatives, kinsfolk.

Dhū Mahram : (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See *Mahram.*

Dhun-Nūn : (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn : (ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to 'Uthmān bin 'Affān (because he married two of the Prophet's daughters.

Dhî Tuwā : (ذي طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dîbāj : (الديباج) Pure silk cloth, silk brocade.

Dinār : (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

Dhirā' : (الذراع) Cubit . any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah : (الدراية) Cognizance, observation, note, remark.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and Uni-

ted Arab Emirates.

Diyah **:** (الدية) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du'ā': (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from *Salāt* (formal worship or prayer). Personal *Du'ās* can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du'ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbā': (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which *Nabîdh* used to be prepared, and used to hold alcoholic drinks. Also called Qara' or Tounmba.

Duhā **:** (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyā **:** (الدنيا) This world or life, as opposed to the Hereafer that is the next life.

'Eid **:** (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as *'Eidul-Fitr* (which takes place after Ramadān), and *'Eidul-Adhā* (which occurs at the time of the *Hajj*). A traditional greeting used by Muslims around the time of *'Eid* is *'Eid Mubārak*, meaning 'May your celebration be blessed'. A special congregational 'Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

'Eidul-Adhā **:** (عيد الأضحى) Literally means 'the Feast of the Sacrifice'. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of *Nahr* (sacrifice) and eleventh to thirteenth are the days of Tashrîq.This event commemorates Prophet Ibrahim's obedience to Allāh by being prepared to sacrifice his only son Ismā'il (Ishmael).

'Eidul-Fitr **:** (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

'Eisā or 'Isā **:** (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he

began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak : (فدك) (also Fidak) A town near Al-Madînah.

Fāhish : (الفاحش) One who talks evil.

Fajr : (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur'ān has also this name.

Faqîh : (الفقيه) (pl. *Fuqahā'*) An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqîr : (الفقير) (pl. *Fuqarā'*) A poor person.

Fara' :(الفرع) In *Jāhiliyyah*, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farā'id : (الفرائض) See *Farîdah.*

Faraq : (الفرق) A bowl measuring about 16 *Ratls* or ounces, i.e., about 10 liters or 3 *Sā'*.

Fard : (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a *Fard* act is a major sin. To reject a *Fard* act amounts to *Kufr* (disbelief). It is also used in reference to the obligatory part of *Salat* (prayers). Also obligatory share of inheritance.

Fard 'Ayn : (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifāyah : (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farîdah : (الفريضة) (pl. *Farā'id*) An enjoined duty.

Farrūj : (الفروج) A Qabā' opened at the back.

Farsakh : (الفرسخ) (Parasang Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) twelve thousand

yards.

Fārūq: (الفاروق) It means 'One who distinguishes the truth from falsehood.' This name was given to 'Umar bin Khattab.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through *Basmalah*, the recitation of *Bismillāhir-Rahmānir-Rahîm.*

Fāsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits *Fisq.*

Fatāt: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفاتحة) Arabic word meaning 'the Opening', the first Sūrah (chapter) of the Noble Qur'ān.

Fatwā: (الفتوى) (pl. *Fatāwā*) A legal verdict given on a religious basis. The sources on which a *Fatwa* is based are the Noble Qur'ān, and the Sunnah of the Prophet ﷺ.

Fawāhish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الفيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word *Fiqh* is understanding, comprehension, knowledge and jurisprudence. A jurist is called a *Faqîh* who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely *Sharî'ah.*

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fî Sabîlillāh: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur'ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur'ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the

state of affairs wherein the object of obedience is other than the One True God.

Fitrah : (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being toward the Creator Allāh. Muslims believe that Allāh endowed everything in creation with a tendency toward goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of *'Eidul-Fitr,* on the night after Ramadān.

Fuqahā' : (الفقهاء) See *Faqîh.*

Furqān : (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ān.

Ghābah : (الغابة) Literally means 'forest'. A well-known place near Al-Madînah.

Ghadā' : (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadîr : (الغدير) The name of a place near Makkah.

Ghadîr Khum : (غدير خم) (Lake of Khum) A place between Makkah and Al-Madînah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about 'Ali: "Allāh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb : (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allāh.

Ghayr Mahram : (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all *Ghayr Mahrams.*

Ghayy : (الغي) Meaning deception. The name of a pit in Hell-fire.

Ghamus : (الغموس) False oath to deceive one.

Al-Gharqad : (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi : (الغازي) A Muslim soldier returning alive after participation in *Jihād.*

Ghazwah : (الغزوة) (pl. *Ghazawāt*) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq : (غزوة الخندق) The name of a battle between the early

Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madînah to prevent any advance by the enemies.

Ghîbah **:** (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghîlah **:** (الغيلة) Intercourse with a breast-feeding woman.

Ghîrah **:** (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulûl **:** (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf **:** (الغرف) Special abodes.

Ghurrah **:** (الغرة) A slave or slave woman.

Ghurratush-Shahr **:** (غرة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalūn **:** (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl **:** (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is *Junub* (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and *'Eid* prayers.

Habalul-Habalah **:** (حبل الحبلة) See *Bay' Habalil-Habalah.*

Al-Habwah or Al-Ihtibā' **:** (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath **:** (الحدث) That which invalidates the state of purification.

Hadath Akbar **:** (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs *Ghusl* (bath) for purification.

Hadath Asghar **:** (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs *Wudū'* (ablution) for purification.

Hadd **:** (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady **:** (الهدي) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the *Hajj*.

Hadîth **:** (الحديث) (Plural: *Ahādîth* أحاديث) The word Hadîth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word *Hadîth* also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ.in addition to the Prophet himself. *Khabar* (الخبر) (report), *'Athar* (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadîth.The word *Hadîth* is generally translated as a Narration or Tradition. The main text of a *Hadîth* is called *Matn* (المتن) (main text), which is preceded by *Sanad* (السند) (chain of narrators).

There are two kinds of *Ahādîth* : *Ahādîth Nabawîyyah* (الأحاديث النبوية) and *Ahādîth Qudsîyyah*. (الأحاديث القدسية) *Ahādîth* are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of *Ahādîth* are Imām Bukhārî, Imām Muslim, Imām Nasā'i, Imām Abū Dāwud, Imām Tirmidhi and Imām Ibn Mājah.

Hadîth Nabawî **:** (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ān.

Hadîth Qudsî **:** (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur'ān, reported by the Prophet ﷺ in his sayings. The meaning of these *Ahādîth* were revealed to him and he put them in his own words, unlike the Qur'ān that is the Word of Almighty Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of *Hadîth* say that *Ahādîth Qudsiyyah* are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the *Qudsi Hadîth* to Allāh and claim, for example, "Allāh said..."

The basic kinds of *Ahādîth* are :

Qawlî (القولي) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'lî (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqrîrî (التقريري) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamā'il (الشمائل) (physical characteristics): It records the physical

characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Āhād : (الآحاد) (Isolated)

'Azîz : (العزيز) (Precious)

Bātil : (الباطل) (False)

Da'îf : (الضعيف) (Weak)

Gharîb : (الغريب) (Unfamiliar)

Hasan : (الحسن) (Good)

Jayyid : (الجيد) (Perfect)

Majhūl : (المجهول) (Unknown)

Ma'lūl : (المعلول) (Defective)

Mansūkh : (المنسوخ) (Abrogated)

Maqbūl : (المقبول) (Acceptable)

Maqtū' : (المقطوع) (Intersected)

Mardūd : (المردود) (Rejected)

Marfū' (Traceable) (المرفوع)

Mash-hūr : (المشهور) (Well-known)

Matrūk : (المتروك) (Abandoned)

Mawdū' : (الموضوع) (Fabricated)

Mawqūf : (الموقوف) (Discontinued)

Mawsūl : (الموصول) (Complete)

Mawthūq : (الموثوق) (Trustworthy)

Mu'allaq : (المعلق) (Suspended)

Munqati' : (المنقطع) (Interrupted)

Musalsal : (المسلسل) (Uninterrupted)

Musnad : (المسند) (Traceable to Prophet)

Mutawātir : (المتواتر) (Continuous)

Muda'af : (المضعف) (Doubtful)

***Mudallas* :** (المدلس) (Truncated)

***Mudraj* :** (المدرج) (Interpolated)

***Mudtarib* :** (المضطرب) (Confounding)

***Munfarid* :** (المنفرد) (Unique)

***Munkar* :** (المنكر) (Denounced)

***Mursal* :** (المرسل) (Disconnected)

***Muttasil* :** (المتصل) (Connected)

Muttafaq 'Alayh (المتفق عليه) (Agreed upon)

***Qawî* :** (القوي) (Strong)

***Sahîh* :** (الصحيح) (Sound)

***Shādh* :** (الشاذ) (Contradictory)

***Thābit* :** (الثابت) (Authentic)

***Thiqah* :** (الثقة) (Trustworthy)

***Hāfiz* :** (الحافظ) One who has memorized the entirety of the Qur'ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur'ānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

***Hayd* :** (الحيض) Monthly periods or menstruation experienced by a woman.

***Hays* :** (الحيس) A dish made of butter, dates and cheese.

***Hajafah* :** (الجحفة) A kind of shield.

***Hājar* :** (هاجر) (Hagar/Agar/Hājira) One of Ibrāhîm's wives who, along with her infant son Ismā'il (Ishmael), was settled in Arabia by Prophet Ibrāhîm (Abraham) ﷺ. She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

***Hajar* :** (هجر) Places in Bahrain, Jāzan, Najrān.

***Al-Hajarul-Aswad* :** (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka'bah in Makkah by Prophet Ibrahim . The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

***Hājj* :** (الحاج) A person who has performed the *Hajj*, or pilgrimage to Makkah.

Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrâhîm, his wife Hajar, and their son Ismā'il over 4,000 years ago. In addition to Tawāf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafāt during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القران combined), Tamattu' (التمتع interrupted).

Hajj Akbar: (الحج الأكبر) The day of *Nahr* (i.e., the 10th of Dhul-Hijjah).

Hajj Asghar: (الحج الأصغر) The minor pilgrimage (*'Umrah*).

Hajjul-Bayt: (حج البيت) Making a pilgrimage to the House of Allāh.

Hajj Ifrād: (حج الإفراد) (Single *Hajj*) Performing *Hajj* without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrūr: (الحج المبرور) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirān: (حج القران) (Combined *Hajj*) Performing the *'Umrah* followed by the *Hajj*, without taking off the *Ihrām* in between.

Hajj Tamattu': (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrām is taken off in between these two stages.

Hajjatul-Wadā': (حجة الوداع) The last *Hajj* of the Prophet ﷺ, the year before he died.

Hajjām: (الحجام) One who performs cupping.

Hajr: (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

Halāl: (الحلال) That which is lawful or permissible in Islam.

Halālah: (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Halif: (الحليف) A person who enjoys the protection of a tribe but does not

belong to it by blood.

Halq: (الحلق) To shave off the hair from the head (during *Hajj*).

Halqah: (الحلقة) A group of students involved in the study of Islam.

Hām: (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hāmah: (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafī: (حنفي) Islamic school of law founded by Imām Abū Hanîfah. Followers of this school are known as the Hanafis.

Hantāh: (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbalī: (حنبلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanîf: (الحنيف) People who during the time of *Jahiliyyah* (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanîf literally means 'one who is inclined', it is used in the Qur'ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (worshipping Allāh Alone and nothing else).

Hunafā': (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as *Hunafā'* (sing. *Hanîf*), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These *Hunafā'* did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullāh became one of these.

Hantam or Hantamah: (الحنتم أو الحنتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanūt: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Haram: (الحرم) Al-Haram is a sanctuary, a sacred territory. Makkah has been considered a Haram since the time of Prophet Ibrâhîm (Abraham) ﷺ. All things within the limit of the Haram are protected and considered inviolable. Al-Madînah was also declared a Haram by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet's Mosque (Masjid Nabawî) in Al-Madînah. This is why they are referred to as 'Al-Haramayn Ash-Sharîfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbî: (الحربي) Who is in the state of war.

Harîr: (الحرير) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرة) A well-known rocky volcanic region in and around Al-Madînah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Mûsa (Moses) ﷺ and a Prophet of Allāh.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā'.

Al-Hasba': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj* on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of *Sayyi'ah* السيئة (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, *Yawmul-Hashr*

(يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur'ān.

Hasîr **:** (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar **:** (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah **:** (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawārî **:** (الحواري) Sincere supporter or disciple.

Hawāzin **:** (الهوازن) A tribe of Quraysh.

Hāwiyah **:** (الهاوية)The lowest pit of Hell.

Hawl **:** (الحول) The minimum period of time after which *Zakāt* becomes due upon property.

Hawwa **:** (حواء) Eve, the wife of Adam. The Qur'ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.

Hayā' **:** (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. *Hayā'* is of two kinds: good and bad; the good *Hayā'* is to be ashamed to commit a crime or a thing that Allāh عزوجل and His Messenger ﷺ has forbidden, and bad *Haya'* is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do.

Henna **:** (الحناء) A kind of plant used for dyeing hair etc.

Hibah **:** (الهبة) present, gift.

Hibarah **:** (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

Al-Hidānah **:** (الحضانة) The nursing and caretaking of children.

Hifz **:** (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ān. Any person who achieves this task is called Hāfiz. There are millions of Muslims who memorize the whole Qur'ān.

Hijāb **:** (الحجاب) Veil, partition, curtain, covering the body. Screening

between non-*Mahram* men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijāz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madînah, Jeddah, and Ta'if are situated.

Hijr: (حجر) The place of Thamūd before Tabūk between Al-Madînah and Shām. Also the unroofed portion of the Ka'bah called Hatîm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. *Hijrah* can also mean to leave a bad way of life for a good or more righteous way. The *Hijrah* par excellence for Muslims is the *Hijrah* of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrî: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madînatun-Nabî (the Prophet's city), commonly known as Al-Madînah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madînah) in which the Sharî'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabî'ul-Awwal, Rabî'uth-Thāni, Jumādal-Ūlā, Jumādath-Thāniyah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, Dhul-Hijjah.

Hilāb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himā: (الحمى) A private pasture.

Hims: (حمص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyān: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirā': (الحراء) The cave in a mountain named Jabalan-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first

revelations of the Qur'ān, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allāh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublā: (الحبلى) A kind of desert tree.

Hudā': (الحداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحديبية) A well-known place ten miles (16 kms) from Makkah on the way to Jeddah.

Hudūd: (الحدود) (sing. *Hadd*) Allāh's set boundary limits for *Halāl* (lawful) and Harām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allāh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjāj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the *Hajj* season in the month of Dhul-Hijjah. (Singular: *Hājj* = الحاج a male pilgrim; *Hājjah* = الحاجة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'āwiyah under the plea that judgment rests only with Allāh.

Hullah: (الحلة) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadīlah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allāh." They thought themselves superior to other people.

***Hunayn*:** (الحنين) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

***Huqūq*:** (الحقوق) (sing. *Haq*) Rights.

***Hūr*:** (الحور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr'în-wide-eyed houris)

***Hūr'în*:** (حور عين) Wide-eyed houris.

***Ibādah*:** (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

***Iblîs*:** (إبليس) The word literally means 'thoroughly disappointed, one in utter despair'. It is the personal name of *Shaytān* (Satan) or the cursed devil, as found in the Qur'ān. Iblîs is believed to be a prominent member of the jinn, a class of Allāh's creation. When Adam (the first human) was created, Allāh commanded Iblîs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblîs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblîs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblîs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh's order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblîs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh.Allāh warns human beings repeatedly in the Qur'ān that Iblîs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

***Ibn*:** (الابن) (also used as bin) Arabic term meaning 'son of'. Many famous Muslim men in history are known by a shortened version of their names begining with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sîna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

***Ibn Hajar*:** (ابن حجر) Allamah Hāfiz Ahmad bin Hajar 'Asqalānî.

Ibn Labūn : (ابن لبون) Two year old camel.

Ibrāhîm : (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrāhîm's devotion, struggles and sacrifices during the annual Hajj rites.

'Iddah : (العدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband's death, during which a woman may not remarry after being widowed or divorced.

Idhkhir : (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibā' :(الاضطباع) In Ihrām, putting the upper wrap (*Ridā'*) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifādah : (الإفاضة) See *Tawāful-Ifādah.*

Iftār : (الإفطار) Breaking of the fast immediately after sunset at *Maghrib* as soon as the Call to Prayer (*Adhān*) is called.

Ihdād : (الإحداد) Mourning for a deceased husband.

Ihlāl : (الإهلال) Raising the voice while reciting the *Talbiyah* during *Hajj* or *'Umrah.*

Ihrām : (الإحرام) The state of consecration into which Muslims enter in order to perform the *Hajj* or *'Umrah* (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of *'Umrah* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *'Umrah.* Then *Talbiyah* — pilgrimage recitation (*Labbayk Allāhumma Labbayk...* Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called *Izār*, and the other wrapped round the upper part of the body is *Ridā'*. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of *Ihrām* the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsān : (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him;

and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Ihtikār: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibā': (الاحتباء) See Al-Habwah.

Ibn Makhād: (ابن مخاض) One-year-old camel.

Ijārah: (الإجارة) Literally means to give something on rent.

Ijmā':(الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharī'ah. Ijmā' comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ān and the Sunnah.

Ilā' or Iylā': (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhām: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

Iliyā': (إيلياء) Eilat seaport near Israel at the head of Gulf 'Aqabah.

'Ilm: (العلم) Arabic term meaning knowledge. The Qur'ān and Hadīth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

'Ilm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imām: (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the foun-

ders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imāmah: (العمامة) The turban or similar head covering.

Imām Mahdî: (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) ﷺ will take over the leadership.

Imān: (الإيمان) Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlās: (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imsāk: (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah: (الإنبجانية) A woolen garment without marks.

Injîl: (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa (Jesus) ﷺ during the last two or three years of his earthly life. The Injîl mentioned by the Qur'ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus ﷺ. It is significant, however, that the statements explicitly attributed to Jesus ﷺ in the Gospels contain substantively the same teachings as those of the Qur'ān.

Innā Lillāhi wa Innā Ilayhi Rāji'ūn: (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allāh and to Him we return'. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In-shā'-Allāh: (إن شاء الله) The meaning of this Arabic phrase is 'If Allāh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās **:** (الانتقاص) Sprinkling water on private parts while performing *Wudū'*.

'Iqāl **:** (العقال) The rope by which the camel's foreleg is fettered.

Iqāmah **:** (الإقامة) It refers to the second call for the prayer that follows the first call (*Adhān*). *Iqāmah* means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the *Adhān*. The statements of the *Adhān* are recited reduced so that the statements that are expressed twice in the *Adhān* are recited once in Iqāmah except the last utterance of *Allāhu-Akbar*. The prayer is offered immediately after *Iqāmah* has been pronounced.

Iqāmatus-Salāt **:** (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for prayer at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see *Sahîh Al-Bukhārî*, Vol. 1 for the Prophet's way of praying, in the book of characteristics of the prayer and that the prayer (*Salāt*) begins with *Takbîr* (*Allāhu-Akbar*) with the recitation of Sūrat Al-Fātihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with *Taslîm*.

Iqra' **:** (اقرأ) It means 'read' or 'recite,' it was the first word of the Qur'ān revealed to Muhammad ﷺ during one of his retreats to the cave of Hirā' above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, 'from the cradle to the grave' as Prophet Muhammad ﷺ said.

Irfāh **:** (الإرفاه) To comb the hair everyday.

Isbāghul-Wudū' **:** (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, *Ahsanal-Wudū'* means performing ablution well, and *Atammal-Wudū'* means performing ablution perfectly.)

Isbāl **:** (الإسبال) Making one's lower garment too long below the heels.

'Ishā' **:** (العشاء) It is the commencement of darkness, and the beginning of the time of 'Isha' (night) prayer. The time for it starts about one hour and a half

after sunset, till the middle of night.

***Ish'ār*:** (الإشعار) Marking the *Budn*. This was done by grazing the skin of the camel's hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

***Ishrāq*:** (الإشراق) Sunrise.

***Ishtimālus-Sammā'*:** (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibā')

***Ishtirāk*:** (الاشتراك) Equivocally; participation; partnership. While *Istidānah* means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

***Islam*:** (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name.The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the conept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (*Salām*) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sūrah 3 Āl 'Imrān–The Family of Imrān, Verse 19) "Truly, the religion with Allāh is Islam," and again (Sūrah 5: Al-Mā'idah–The Table Spread, Verse 3) "This day I have perfected your religion for you, and have chosen for you Islam as your religion."A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā'īl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā'il helped Abraham build the Ka'bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (الإسناد) (sing. *Sanad* السند). The chain of narrators of a Prophetic Hadîth.

Isrā': (الإسراء) Another name for Sūrah Banî Israel (17) of the Noble Qur'ān.

Isrā' wa Mi'rāj: (الإسراء والمعراج) The miraculous 'Night Journey' and 'Ascension' of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad's wife Khadijah's death, gave strength to him by reaffirming God's support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick *Dîbāj* (pure silk brocade).

Istibrā': (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh's forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See *Sahîh Al-Bukhārî*, Vol. 1, *Hadîth* No. 303)

***Istihsān*:** (الاستحسان) To give a verdict with a proof from one's heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

***Istijmār*:** (الاستجمار) Purification by stone.

***Istikhārah*:** (الاستخارة) A prayer consisting of two *Rak'āt* in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See *Sahîh Al-Bukhārî Hadîth* No. 263, Vol. 2; *Hadîth* No.391, Vol. 8; *Hadîth* No. 487, Vol. 9.)

***Istinjā'*:** (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

***Al-Istinshāq*:** (الاستنشاق) Rinsing the nose.

***Istisqā'*:** (الاستسقاء) A prayer consisting of two Rak'āt, invoking Allāh for rain in seasons of drought. (See *Sahîh Al-Bukhārî, Hadîth* 119, Vol. 2)

***Ithm*:** (الإثم) Ithm denotes negligence, dereliction of duty and sin.

***Ithmid*:** (الإثمد) Antimony that clears the vision and makes the eyelashes grow.

***I'tikāf*:** (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

***Izār*:** (الإزار) A sheet worn below the waist to cover the lower half of the body.

***Jabriyyah*:** (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or badas against the Qadariyyah sect whose belief is just the opposite.

***Jad'ā'*:** (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

***Jadha'ah or Jadha'*:** (جذع ، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahālah : (الجهالة) Uncertainty in a contract that may lead to a later dispute; see *Gharar.*

Jahannam : (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. *Jahîm*—the shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger ﷺ, but who ignored His commands. 2. *Jahannam*—a deeper level where the idol worshippers are to be sent on the Day of Judgment. 3. *Sa'îr*—is reserved for the worshippers of fire. 4. *Saqar*—this is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. *Ladha*—will be the home of the Jews. 6. *Hāwiyah*—will be the abode of the Christians. 7. *Hutamah*—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allāh's creation are the *Munāfiqîn* (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allāh and His Messenger ﷺ. A dweller of Hell is called a *Jahannamî.*

Jāhil : (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhiliyyah : (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

Jahîm : (الجحيم) See *Jahannam.*

Jahmiyyah : (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allāh in the Hereafter.

Jahrî Salāt : (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-'Usrah : (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalîl : (الجليل) A kind of good smelling grass grown in Makkah.

Jāriyah : (الجارية) A young girl.

Jā'iz : (الجائز) see *Halāl.*

Jalab & Janab : (جلب وجنب) *Jalab* (bringing) and *Janab* (avoidance) meaning

the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jam': (الجمع) Muzdalifah, a well-known place near Makkah.

Jāmi': (الجامع) Collection of *Ahādîth* on a list of topics like belief, laws, *Sunan*, purification, piety, manners, interpretation, history, etc.

Jamā'at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجمرة) (pl. *Jimār*) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jimār* on the four days of *'Eidul-Adhā at Mina*.

Jamratul-'Aqabah: (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah.One of the rites of *Hajj* is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlā: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janābah: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform *Ghusl* (i.e., have a bath) or do *Tayammum*, if a bath is not possible; otherwise the person may not perform *Salāh* (prayer) or recite or touch the Qur'ān.

Janāzah: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janîb: (الجنيب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates

around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bābul-Imān (باب الإيمان). 2. Bābul-Jihād (باب الجهاد). 3. Bābul-Kazmînal-Ghayz (باب الكاظمين الغيظ). 4. Bābur-Rayyān (باب الريان). 5. Bābur-Rādîn (باب الراضين). 6. Bābus-Sadaqah(باب الصدقة). 7. Bābut-Tawbah (باب التوبة). 8. Bābus-Salāt (باب الصلاة). A dweller of Paradise is called a *Jannati.*

Al-Jarhu wat-Ta'dîl: (الجرح والتعديل) The Science of Validation of Ahādîth, validation or invalidation.

Jāriyah : (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (*Shukran*), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

Ji'ah : (الجعة) Beer. A drink made from barley and wheat.

Jibrîl or Jibra'îl: (جبريل/جبرئيل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was reponsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'ān as a Spirit (Rūh) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called *Jibt.*

Jihād: (الجهاد) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is *Jahada*, which means to strive for a better way of life. The nouns are *Juhd, Mujāhid, Jihād*, and *Ijtihād*. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, *Jihād* remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. *Jihād* is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'ān that says: "There is no compulsion in religion."(Qur'ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a

war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

***Jilbāb*:** (الجلباب) (pl. *Jalābîb*) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

***Jimār*:** (الجمار) See *Jamrah*.

***Jinn*:** (الجن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur'ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

***Ji'rānah*:** (الجعرانة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrām to perform 'Umrah.

***Jirār*:** (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

***Jizyah*:** (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the *Dhimmis* (Protected

People) of an Islamic state, and their exemption from military service and payment of *Zakāh* or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. *Jizyah* symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See *Sahîh Al-Bukhârî*, Vol. 4, *Ahādîth* No. 384, 385 and 386)

Jubbah : (الجبة) A cloak, outer garment.

Al-Jubār : (الجبار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah : (الجحفة) The Mîqāt of the people of Shām.

Jumu'ah : (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the *Jumu'ah* congregational prayer, instead of *Zuhr* prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur'ān.

Jumu'ah Masjid : (مسجد الجامع) Refers to the mosque in which *Jumu'ah* prayer is offered.. It is generally the main mosque in a town or city.

Junub : (الجنب) A person who is in a state of Janābah . means to be in a state of ceremonial impurity or defilement. A male becomes *Junub* on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes *Junub* as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as *Hadath Akbar*. A full bath is required for a *Junub* to receive purification or *Tahārah,* without which a man or woman is not allowed to touch or read the Qur'ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to *Tayammum* (dry ablution). It substitutes for both, a full bath (*Ghusl*) and ablution (*Wudū'*).

Juyūb : (الجيوب) Bosom or breast.

Juz' : (الجزء) Collection of *Ahādîth* handed over by a single individual, a Companion, a Successor or a succeeder

Ka'bah : (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael ﷺ about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred

place in Islam and commonly referred to as the 'House of Allāh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabā'ir: (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafālah: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah: (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafīl: (الكفيل) A person providing surety, or a guarantor.

Kāfir: (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfūr (الكافور)Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ān, Al-Insan (76:5).

Kalālah: (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd: (كلام مجيد) Refers to the Noble Qur'ān, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla: (الكل) Poor dependents and a debt.

Kanz: (الكنز) Hoarded up gold, silver and money, the *Zakāt* of which has not been paid. (See the Qur'ān 9:34).

Karāmāt: (الكرامات) (sing. *Karāmah*) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allāh. These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

Kasafat: (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: *Ash-Shamsu Kasafat* (the sun eclipsed).

Kashf: (الكشف) Literally means 'manifestation'.

Katam: (الكتم) A plant used for dyeing hair (*Wasmah*).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of *Jannah*, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the *Sirātul-Mustaqîm*. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See *Hawd Kawthar*). Also the name of Sūrah No. 108.

Khabāl: (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat: (الخبط) The leaves of a thorny desert tree.

Khadhf: (الخذف) The act of throwing small pebbles (like in *Ramy*).

Khadirah: (خضرة) A kind of vegetation.

Khaybar: (خيبر) A well-known town in the north of Al-Madînah on the road to Syria.

Khayf: (خيف) A valley.

Khalās: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalîfah: (الخليفة) (Caliph) The Imām or the Muslim ruler.

Khalîfah: (الخليفة) An Arabic term meaning 'successor,' it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The *Khalîfah* is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the *Sharî'ah* (Islamic law). Another title for the Khalîfah (caliph) is *Amîrul-Mu'minîn* meaning 'the Leader of the Believers'. In the political history of Islam, *Khalîfah* became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs

known as *Al-Khulafā'ur-Rāshidūn*. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, 'Umar bin Khattāb, 'Uthman bin 'Affān, and 'Ali bin Abu Tālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

Khalîfah : (الخليفة) *Khalîfah* or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the *Khalîfah* (representative) of Allāh on earth according to Allāh.This term has been used in the Qur'ān with reference to man: "Just think when your Lord said to the angels: 'Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qur'ān, *Khulafā'* (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalîl : (الخليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one *Khalîl*, i.e., Allāh, but he had many friends.

Khalūq : (الخلوق) A kind of perfume and dye made from saffron.

Khamr : (الخمر) It literally means 'wine', and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'ān, Al-Baqarah (2:219), Al-Mā'idah (5:93).

AlKhamsah : (الخمسة) The five compilers of *Ahādîth*. Abu Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Khamîsah : (الخميصة) A black woolen square blanket with marks on it.

Khandaq : (الخندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharāj : (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharāj: (الخراج) Zakāt imposed on the yield of the land (1/10th or 1/20th).

Kharqā' : (الخرقاء) An animal with pierced ears.

Khasafa : (خسف) A word meaning 'eclipsed' used for lunar eclipse: *Al-Qamaru Khasafa* (the moon eclipsed).

Khatîb: (الخطيب) Orator, speaker.

Khawārij: (الخوارج) (Khārijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or ***Khazîrah:*** (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat, etc.

Khibr: (الخبر) The agreement to *Mukhābarah*, i.e., selling fruit before it ripens.

Khilābah: (الخلابة) Deception. See *Musarrah*:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: This term is generally used in the act of Wudū' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخمار)Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. *Khifāf*) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Qur'ān, Al-Baqarah (2:229).

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of *Khums* was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ān, Al-Anfāl (8:41).

Khushū': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imām* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congrega-

tion religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wadā‘ (the Farewell address), given by the Prophet Muhammad ﷺ, during his last *Hajj* in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu‘ah (the Friday sermon). This is given immediately before the Jumu‘ah (Friday) prayer. 2. *Khutbatul-‘Eid* (the *‘Eid* sermon). This is given immediately after the prayer of the two *‘Eids*. 3. *Khutbatun-Nikāh* (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh **:** (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifāyah **:** (كفاية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl **:** (الكفل) Share or portion, a like part.

Ki‘āb **:** (الكعاب) *Ki‘āb* is plural of *Ka‘b* and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl **:** (الكحل) Antimony eye powder.

Kūfah **:** (الكوفة) A city of Iraq.

Kuffār **:** (الكفار) Plural of *Kāfir* (see *Kāfir*).

Kūfi **:** (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur’ān.

Kufr **:** (الكفر) The state of disbelief. Its original meaning is ‘to conceal’. This word has been variously used in the Qur’ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, *Kufr* consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes *Kufr*. Killing a believer also constitutes disbelief.

Kufu’ **:** (الكفؤ) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded

reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth,* rest of the two, profession and freedom are admitted by all. To marry other than *Kufu'* is not prohibited, but it is better to marry in *Kufu'* for many reasons.

Kunyah : (الكنية) Surname. Calling a man, O 'father of so-and-so!' Or calling a woman, O'mother of so-and- so!' This is a custom of the Arabs.

Kursî : (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the *'Arsh* is nothing but like a ring thrown out upon open space of the desert." If the *Kursî* extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the *Kursî* and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the *Kursî*, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the *Kursî* is in front of the *'Arsh* (Throne) and it is at the level of the Feet. (*Fatāwa Ibn Taymiyyah*, Vol. 5, Pages 54, 55)

Kusūf : (الكسوف) Solar eclipse. See *Kasafat.*

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka : (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw : (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lā hawla wa lā quwwata illā billāh : (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allāh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

Lahd : (اللحد) Niche type of grave.

Lāhut : (اللاهوت) Divine.

Lā Ilāha illallāh : (لاإله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allāh.' The second part of this first pillar is to

say: *'Muhammadun Rasūlullāh,'* which means: Muhammad is the Messenger of Allāh.

Lāt: (اللات) A chief goddess of the Thaqif tribe in Tā'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'ān, An-Najm (53:19)..

Laylatul-Qadr: (ليلة القدر) 'The Night of Power,' concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur'ān was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā' above Makkah. Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ān Sūrat 97 (V.97: 1-5)] (See *Sahîh Al-Bukhārî,* Vol. 3, *Hadîth* No. 231 and Chapter No.2)

Al-Latîf: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawh Al-Mahfūz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ān was first written on the *Lawh Mahfūz* in its entirety before it was sent down to the *Baytul-'Izzah* in the First Heaven.

Li'ān: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā': (اللواء) A standard, it is smaller than Rāyah (الراية flag).

Al-Lizām: (اللزام)The settlement of affairs, in the *Hadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللقطة)Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma'āfirî: (معافري) A Yemeni *Burd* (sheet).

***Madhhab*:** (المذهب) A term used in reference to a particular 'school of thought' in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

***Madhî*:** (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

***Ma'dhûr*:** (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

***Al-Madînah*:** (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madînah* means city, and *Madînatun-Nabî* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madînah Munawarrah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madînah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madînah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madînah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

***Al-Madmadah*:** (المضمضة) Rinsing the mouth.

***Maghāfir*:** (المغافير) A bad smelling gum.

***Maghāzî*:** (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns inwhich the Prophet ﷺ himself participated.

***Maghrib*:** (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

***Mahr*:** (المهر) (*Sadāq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the hus-

band is required to make to his bride. *Mahr* seems to symbolize the financial responsbility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

***Mahram*:** (المحرم) The person with whom marriage is not permissible and with whom strict *Hijāb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanant *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radā' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

***Maytah*:** (الميتة) Dead meat (meat of a dead animal).

***Maysir*:** (الميسر) Gambling. Literally means getting something too easily.

***Al-Majîd*:** (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allāh.

***Majūs*:** (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'ān, *Al-Hajj* (22:17).

***Makkah*:** (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madînah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

***Makkūk*:** (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

***Makr*:** (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'ān, *Āl-Imrān* (3:54).

Makrūh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrūh* counts as a good deed and doing it does not count as a bad deed. *Makrūh* is of two types: *Makrūh Tahrîmî* and *Makrūh Tanzîhî. Makrūh Tahrîmî* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *Fāsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrūh Tanzîhî* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā'ikah: (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ān, such as Jibra'il (angel of revelation), Mikā'il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā'ikah: (الملائكة) Another name for *Sūrat Fātir, Sūrah* 35 of the Noble Qur'ān.

Malhamah: (الملحمة) (pl. *Malāhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjāl.* (Antichrist or False Masih).

Māliki: (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

Mamlūk: (المملوك) A male slave.

Manāt: (مناة) It was the chief idol worshipped by the Khuzā'ah and Hudhail tribes.

Manārah: (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adh-dhin* (caller to prayer) calls out the *Adhān* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik: (المناسك) The acts of *Hajj* like *Ihrām, Tawāf* of the *Ka'bah* and *Sa'y* of Safā and Marwah, stay at 'Arafāt, Muzdalifah and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and *'Umrah, Sahîh Al-Bukhārî*, Vol.2-3.

Manāsi':(المناصع) A vast plateau on the outskirts of Al-Madînah.

Mandūb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandūb* counts as a good deed and not doing it does not count as a bad deed or a sin.

Manî: (المني) Semen or sperm.

Manîhah: (المنيحة) (pl. *Manā'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannān: (المنان) The one who reminds others of what he has given to them.

Manzil: (المنزل) (pl. *Manāzil*) Portion. There are seven *Manāzil* in Qurān to be recited over seven days. The last *Manzil* nicknamed as *Mufassal.* or *Hiz-bul-Mufassal.*

Maqām Ibrāhîm: (مقام إبراهيم) The Station of Ibrāhîm or the standing place of Ibrāhîm, a place near the Ka'bah, where there is a stone bearing the foot-print of Prophet Ibrāhîm ﵇ on which Abraham ﵇ stood while he and Ishmael ﵇ were building the *Ka'bah*.

Maqām Mahmūd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Māriqah: (المارقة) (Passers through) One of the Khawārij sect, so named because they had strayed away from the true faith.

Ma'rūf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sārî* that *Marwah* is a sharp stone after which the mountain across from *Safā* was named.A mound near the Ka'bah that is referred to in the Qur'ān as one of the symbols of Allāh. It is in conjuction with *Safā*. Now it is a remnant of a mountain in Makkah.

Maryam: (مريم) Mary, the mother of Jesus. Maryam is considered by

Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus ﷺ in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ān is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah : (المسألة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Masā'il.*

Mash : (المسح) The act of passing of wet hands over a particular part of the body.

Mā-shā'-Allāh : (ما شاء الله) An Arabic sentence meaning literally, 'What Allāh wishes,' and it indicates a good omen.

Mash'ar : (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām : (المشعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah : (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masîh Ad-Dajjāl : (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid : (المسجد) (pl. *Masājid*) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujūd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masājid* in the world, which Muslims hope to visit and pray within

Masjid Aqsā : (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis.*

Al-Masjidul-Harām : (المسجد الحرام) (The Inviolable Mosque). The Grand *Masjid* in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawî : (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madînah. The body of the Prophet ﷺ is buried there. It is the second sacred

mosque of the Muslims.

Masjid Shajarah : (مسجد الشجرة) A mosque outside Al-Madînah, where most of the *Hājis* go for wearing *Ihrām*; a *Mîqāt*.

Matāf : (المطاف) Area of *Tawāf*.

Mathānî : (المثاني) The oft-repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the prayer.

Ma'thurah : (المأثرة) Custom.

Mawlā : (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the *Mawlā* or the Lord (Allāh) of the believers. *Mawlā* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlāya : (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdhah : (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālî : (الموالي) Non-Arabs and originally former slaves.

Mawāqît : (المواقيت) See *Mîqāt*.

Mayāthir : (المياثر) (pl. of *Mîtharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit : (ميت) A corpse, dead body of a human being

Mazhar : (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan : (المحجن) A walking stick with a bent handle.

Mihrāb : (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imām*, and the *Qiblah*, the direction of Ka'bah, towards which all Muslims turn during the formal worship. Architecturally, the *Mihrāb* serves to amplify the voice of the *Imām* as he leads the worshippers in prayer.

Mijannah : (المجنّة) A place at Makkah.

Mîlād: (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

***Millah*:** (الملة) See *Ummah*.

***Minā*:** (منى) A plain five miles from Makkah and approximately ten miles from 'Arafāt within the bounds of the *Harām* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafāt on the ninth day. An essential place to visit during the *Hajj*.

***Minbar*:** (المنبر) Steps with a pulpit on which the *Imām* stands to deliver the *Khutbah* (sermon or address).

***Mîqāt*:** (الميقات) (pl. *Mawāqît*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrām* (consecration) before entering Makkah when intending to perform *'Umrah* or *Hajj*.

***Mi'rād*:** (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

***Mi'rāj*:** (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allāh. (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, vol. 4 and *Ahādîth* No. 345, Vol. 1, 227, Vol. 5, *Sahîh Al-Bukhārî*) [Also see (V. 53:12, 17:1) the Qur'ān] See also *Isrā'* and *Mi'rāj*.

***Mirbad*:** (المربد) A place where dates are dried, also said for a small enclosure for animals.

***Mirt*:** (المرط) (pl. *Murūt*) A sheet of wool or silk to wrap around.

***Miskîn*:** (المسكين) (pl. *Masākîn*) The word denotes helplessness, destitution. Thus *Masākîn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that *Masākîn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

***Misr*:** (مصر) Egypt.

***Miswāk*:** (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mîtharah : (الميثرة) See *Mayāthir.*

Mithqāl : (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqāl* = 94 grams approx.)

Mizr : (المزر) Beer.

Mu'adh-dhin : (المؤذن) A call-maker who pronounces the *Adhān* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adhdhin* may also perform other duties, such as reciting the Qur'ān while worshippers assemble at the mosque and perform the *Wudū'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'āhad : (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmî.*

Mu'allafatul-Qulūb : (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras : (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'āmalah : (المعاملة) (pl. *Mu'āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: (المعنعن) Those *Ahādîth* in which narrator relates the text using the preposition *'an.*

Mu'aqqadah : (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar : (المعصفر) Garments lightly died with safflower-almost orange color.

Mu'āsharah : (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'attilah : (المعطلة) This sect does not believe in the primacy of Allāh's Attributes.

Mu'awwidhāt : (المعوذات) The last three *Sūrahs* of the Qur'ān.

Mu'awwidhatān or Mu'awwidhatayn: (المعوذتان أو المعوذتين) i.e., *Sūrat Al-Falaq* (113) and *Sūrat An-Nas* (114).

Mubāh : (المباح) Things or acts Permissible or allowed in Islamic law. This

category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubāh* does not count as a good or bad deed.

Mubashshirāt: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahîh Al-Bukhārî*, Vol. 9, *Hadîth* No. 119].

Mūbiqāt: (الموبقات) Great destructive sins.

Mudābarah: (المدابرة) An animal with the sides of its ears cut off.

Mudabbar: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudārabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide enterpreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib: (المضارب) The partner who provides entrepreneurship and management in a *Mudārabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sā'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah: (المفدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or ***Mufassalāt:*** (المفصل أو المفصلات) The shorter *Sūrahs* starting from *Qāf* to the end of the Noble Qur'ān (i.e., from No. 50 to the end of the Qur'ān 114).

Mufāttaqah: (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on *Wakālah* and *Kafālah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftî: (المفتي) One who issues verdicts.

Muhaddith: (المحدث) (pl. *Muhaddithîn*) An Islamic scholar of *Hadîth* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah : (المحفلة) Animals that have not been milked. See *Musarrāt.*

Muhājir : (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madînah in the life-time of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all those things which Allāh has forbidden. According to a *Hadîth*, *Muhājir* is the one who forsakes mistakes and sins. (*Ibn Mājah:* 3934)

Muhallal lahū : (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil : (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad : (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhāqalah : (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: (المحرم) An act that is strictly forbidden in Islam.

Muharram : (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muhassab : (المحصب) (See *Abtah*) A valley outside Makkah on way to Mina, sometimes called Khayf Banî Kinānah.

Muhassar : (مُحسّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath : (مُحدَث) Innovation.

Muhdith : (مُحدِث) An innovator of heresy.

Muhkam : (المحكم) Qur'ānic Verses the orders of which are not cancelled

(abrogated), non-allegorical and are clear.

Muhrim **:** (المحرم) One who enters into the consecration state of *Ihrām* for the purpose of performing the *Hajj* or *'Umrah*.

Muhrimah **:** (المحرمة) A female who assumes *Ihrām*.

Muhsan **:** (المحصن) One who is married.

Muhsanāt **:** (المحصنات) It means 'protected women'. It has been used in the Qur'ān in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar **:** (المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but cannot because of some obstacle.

Mujāhid **:** (المجاهد) (pl. *Mujāhidîn*) One who takes an active part in *Jihād* and fights for Islam. A Muslim fighter. The opposite of *Qā'idîn*. See *Jihād*.

Mujazziz **:** (المجزز) A *Qā'if*: a learned man who reads the foot and hand marks.

Mu'jizah **:** (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu'jam **:** (المعجم) Collection of *Ahādîth* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid **:** (المجتهد) (pl. *Mujtahidūn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ān, *Hadîth*, conscience of the community from all over the Muslim world, and reasoning.

Mukātab **:** (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah **:** (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator, while *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah **:** (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhādarah*.

Mukhadram : (المخضرم) (pl. *Mukhadramūn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anah : (الملاعنة) The act of performing *Li'ān*.

Mulabbadah : (الملبّدة) Cloak made from a thick patched sheet.

Mulāmasah : (الملامسة) *Mulāmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limās.*

Mulhid : (الملحد) Atheist, one who denies the existence of God.

Mulhidūn : (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam : (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min : (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadhah : (المنابذة) The sale by *Munābadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Munāfiq : (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munāfiq* is more dangerous and worse than a *Kāfir.*

Munkar wa Nakīr : (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqābalah : (المقابلة) The animal whose ears have been severed.

Muqallid : (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah: (المقارضة) Another name for *Mudārabah* used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

***Muqarrabūn*:** (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allāh will sort out the good and the evil into three groups:

1. *Muqarrabūn* - the exalted class, those who will be nearest to Allāh. Also described as the *Sābiqūn*, meaning 'those who outstrip the rest.' 2. *Ashābul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashābul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wāqi'ah* (56:11-56).

***Al-Muqatta'āt*:** (المقطعات) The initial abbreviated letters prefixed to certain *Sūrahs* of the Qur'ān.

***Muqayyar*:** (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

***Murābit*:** (المرابط) A person who is on the road spreading Islam.

***Murji'ah*:** (المرجئة) (Also called the people of *Irjā'*.) The *Murji'ah* sect has the belief that *Imān* (faith) concerns with words only, it has no link as far as deeds are concerned.

***Murtad*:** (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

***Mūsa*:** (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ān and the Old Testament. The Qur'ān contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

***Mustad'afīn*:** (المستضعفين) Weak and oppressed persons.

***Musaddiq*:** (المصدق) The person discharging voluntary charity.

***Musallā*:** (المصلى) A praying place.

***Musallî*:** (المصلي) One who is offering the prayer.

***Musannaf*:** (المصنف) More comprehensive collection of *Ahādîth* divided into books and chapters.

***Musāqāt*:** (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musāqāt*. This is also called *Muzāra'ah* (المزارعة). The difference between *Musāqāt* and *Muzāra'ah* is that the first

mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or *Muhaffalah* or *Khilābah*: (المصراة أو المحفلة أو الخلابة) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

Mushaf: (المصحف) A copy of the Qur'ān.

Mushāwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. *Mushrikîn* or *Mushrikūn*) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المسنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanîy* or *Thaniyyah*, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed-Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (*Qiyāmah*), recites the *Kalimah*, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad: (المسند) Collection of *Ahādîth* with complete chains.

Musallā: (المصلى) The place where the *'Eid* prayer is performed.

Mustadrak: (المستدرك) Collection of *Ahādîth* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhān*).

Mustahādah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of *Ahādîth* in which a later compiler collects fresh and additional *Isnād* (chains) cited by the original compiler.

Mustawsilah: (المستوصلة) The women who has her hair extensions done.

Mut'ah: (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaibar, as is related by 'Ali bin Abu Tālib in *Sahîh Muslim* and *Sahîh Al-Bukhārî*.

Muta'awwilūn: (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutafahhish: (المتفحش) A person who conveys evil talk.

Mutafallijāt: (المتفلجات) The women who have their teeth separated for the sake of beauty.

Mu'takif: (المعتكف) One who is in a state of *I'tikāf.*

Mu'tamir: (المعتمر) The person performing *'Umrah.*

Mutanammisah or ***Mutanammisāt:*** (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābihāt: (المتشابهات) Allegorical. Qur'ānic Verses that are not clear and are difficult to understand.

Mu'tazilah: (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

Mustawshimāt: (المستوشمات) The women who get themselves marked with tattoos.

Mutras: (مترس) A Persian word meaning 'don't be afraid.'

Muttafaq 'Alayh: (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahādîth* that are found in both the collections of *Ahādîth*: *Bukhāri* and *Muslim.*

Muttaqî: (المتقي) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a

Muslim (*Al-Hujurāt* 49:13).

Muttaqūn: (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Muwalladūn: (المولدون) The children of female slaves from other nations.

Muzābanah: (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat: (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar.*

Muzāra'ah: (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah: (المزدلفة) (Also called *Mash'ar*) A place between 'Arafāt and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishā'* prayers (together) there.

Nār: (النار) The fire of Hell.

Nabî: (النبي) (pl. *Anbiyā'*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allāh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur'ān that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

Nabîdh: (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr: (النذر) is one of the three types of vows to Almighty Allāh.

Nādihah: (الناضحة) A camel used for agricultural purposes.

Nadiy: (النَّضِي) A part of an arrow.

Nafath **:** (النفث) Witchcraft.

Nafkh **:** (النفخ) Puffing of Satan.

Nāfilah **:** (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl **:** (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb*.

Nafs **:** (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation toward God, called *Fitrah*, and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd **:** (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar **:** (نهي عن المنكر) Forbidding evil.

Nahr **:** (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah **:** (النجاسة) Refers to impurity. It is of two types: *Najāsah Ghalîzah* (heavy impurity) and *Najāsah Khafîfah* (light impurity).

Najash **:** (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshî **:** (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd **:** (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis **:** (النجس) Something that is impure.

An-Najwā **:** (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ān (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahîh Al-Bukhārî*, Vol.3, *Hadîth* No. 621)

Na'l **:** (النعل) Slipper or sandal.

Namîmah : (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah : (النمرة) (pl. *Nimār*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah : (النامصة) The woman who plucks the eyebrows of other women.

Naqdul-Hadîth : (نقد الحديث) The Methodology of Critical Evaluation of *Ahādîth*.

Naqîb : (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr : (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab : (النسب) Lineage or genealogy.

Nasārā : (النصارى) The name given to the followers of the Christian faith both in the Qur'ān and *Hadîth*.

Nash : (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to ½ *Uqiyyah* (60 grams approximately).

Nasî' : (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasîhah : (النصيحة) Sincere good advice.

Naskh : (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ān.

Nasl : (النصل) A part of an arrow.

Nāsut : (الناسوت) Human, as opposed to Divine.

Nawāfil : (النوافل) (pl. of *Nāfilah*) Optional practice of worship in contrast to obligatory *(Farîdah)*. See *Nafl* and *Nāfilah*.

Nawāt : (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq : (النفاق) Hypocrisy.

Nifās : (النفاس) Refers to the flowing of postnatal blood after childbirth.

***Nihal*:** (النحال) Present. (*Hibah*: Gift; *'Umrā*: Lifelong gift; *Ruqbā*: Gift of house given for lifelong use).

***Nikāh*:** (النكاح) Pronouncement of marriage or wedlock according to *Sharî'ah* (Islamic law).

***Niqāb*:** (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

***Nisāb*:** (النصاب) A threshold of wealth of which any excess is subject to *Zakāh* (obligatory charity). So *Nisāb* is the minimum amount of wealth or property which makes one liable to pay *Zakāt*. Minimum amount of property liable to payment of the *Zakāt,* e.g., *Nisāb* of gold is twenty (20) *Mithqāl*, i.e., approx. 94 grams; *Nisāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisāb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep; etc.

***Niyyah*:** (النية) It is an intention to perform an activity.

***Nubūwwah*:** (النبوة) Prophethood.

***Nūh*:** (نوح) A Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

***Nūn*:** (نون) Fish.

***Nūr*:** (نور) Light

***An-Nūr*:** (النور) 'The Light.' One of the ninety-nine Attributes of Allāh, and the name of a *Sūrah*. See *An-Nūr* (24:35-36).

***Nusk*:** (النسك) Religious act of worship.

***Nusub*:** (النصب) (pl. *Ansāb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

***Nusuk*:** (النسك) A ritual sacrifice as well as other forms of devotion and worship.

***Qabā'*:** (القباء) (pl. *'Aqbiyah*) An outer garment with full-length sleeves.

***Qabr*:** (القبر) Grave.

***Qadā'*:** (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some rea-

son or other.

***Qadariyyah*:** (القدرية) (Also called the people of *Qadar/Ahlul-Qadar.*) The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants as against the *Jabriyyah* sect whose belief is just the opposite.

***Qadar*:** (القدر) Divine Preordainment or the Divine Decree.

***Qadîd*:** (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

***Al-Qadr*:** (القدر) 'The Power.' The name of *Sūrah* 97 of the Qur'ān also.

***Qādî* :** (القاضي) Judge.

***Qā'idîn*:** (القاعدين) People who remain inactive and do not actively fight. The opposite of *Mujāhid.*

***Qaylūlah*:** (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

***Qalîb*:** (القليب) A well.

***Qamîs*:** (القميص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

***Qār*:** (القار) Tar or pitch.

***Qaraz*:** (القرظ) The leaves of Mimosa Flava used for tanning.

***Qard*:** (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

***Qard Hasanah*:** (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

***Qāri*:** (القارىء) (pl. *Qurrā'*) A reciter. Early Muslim religious scholars were called *Qurrā'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

***Qārin*:** (القارن) One who performs *Hajj Qirān*.

***Qarîn*:** (القرين) The Devil companion that is with everyone.

***Qarnul-Manāzil*:** (قرن المنازل) The *Mîqāt* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadîjah's home in Paradise.

Qasāmah: (القسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'āhs* in those obligatory prayers in which a person is required to pray four *Rak'āhs*.

Qaswā': (القصواء) The name of the Prophet's she-camel.

Qatîfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattāt: (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhārî,* Vol. 8, *Hadîth* No. 82)

Qawmah: (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwām or ***Qayyim:*** (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza':(القزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qîl wa Qāl: (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintār* is equal to twelve thousand *Uqiyyah*, each *Uqiyyah* of which is better than heaven and earth.

Qirā'ah: (القراءة) The audible recitation during prayers.

Qirād: (القراض) Sleeping partnership (see *Mudārabah*).

Qirām: (القرام) A thin marked woolen curtain.

Qîrāt: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less

than it. 1 *Qirat* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah : (القربة) A water skin.

Qirsh : (القرش) A unit of money.

Qisās : (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or ***Qassiyyah :*** (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām : (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām : (القيام) The standing during the prayer for recitation of *Sūrat Al-Fātihah* or *Sūrat Al-Hamd* and the second *Sūrah* that follows after it, while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyām* for night prayers.

Qiyāmah : (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās : (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqîh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'ān and *Sunnah* to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharî'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'ān; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi'î), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā' : (قضاء) Paying in a debt.

Qubā' (القباء) A place on the outskirts of Al-Madînah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.

Qubbah : (القبة) A small and round one-room tent.

Qubbatus-Sakharah **:** (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsā Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt **:** (القضاة) Plural form of *Qādi*.

Qudhadh **:** (القذذ) A part of an arrow.

Al-Quds **:** (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madînah, because of its significance to Islamic history in the broadest sense

Qullah **:** (القلة) (Also called *Jirār* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum **:** (قمقم) A narrow-headed vessel.

Qunūt **:** (القنوت) Invocation in the prayer. The act of raising both palms in fornt of the face while praying in the second *Rak'ah* of prayer.

Qunūt Nāzilah **:** (قنوت نازلة) Supplication in the event of a calamity.

Quraysh **:** (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jāhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshî or ***Qurashî*** **:** (قريشي أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshî.

Qur'ān **:** (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ, through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madînah. There is only one Qur'ān in the whole world and it is in the Arabic language. The Qur'ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sūrahs* (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ān have been documented and recognized. The Qur'ān cannot be translated at all as the Qur'ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur'ān. The Qur'ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ān is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ān in the Qur'ān speak for themselves. The Qur'ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ān has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbān **:** (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of *'Eidul-Adhā* and the two days following it.

Qust **:** (القسط) A type of incense.

Qu'ūd **:** (القعود) Sitting posture in prayer while *Tahiyyah* and *Tashah-hud* are recited.

Rabā'i **:** (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā'iyah **:** (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word 'Lord' as nearest to *Rabb.* All occurances of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ān 2:21.

Rabbuka: (ربك) Your Lord, Your Master.

Rabbul-'Ard: (رب الأرض) Owner of the land in *Musāqāt* and *Muzāra'ah* contracts.

Rabbul-Māl: (رب المال) A person who invests in *Mudārabah* or *Musharakah*. See *Sāhibul-Māl.*

Rabî'ul-Awwal: (ربيع الأول) The third month of the Islamic calendar.

Radiyallāh 'Anhu (رضي الله عنه) May Allāh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radā'ah: (الرضاعة) The suckling of one's own or someone's child.

Rāhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān and ***Rahîm:*** (الرحمن والرحيم) These words are from the root *'rahm'* which denotes mercy. In the Qur'ān this attribute of Allāh has been mentioned side by side with the attribute *Rahmān* (literally 'merciful'). As such *Rahîm* signifies Allāh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word *Rahîm* signifies the dimension of permanence in Allāh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sūrah* 55 of the Qur'ān.

Rahn: (الرهن) Pledge or mortgage.

Rayhān: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyān: (الريّان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: (رجب) It is the seventh month of the Islamic calendar.

Rajabiyyah: (الرجبية) See *'Atîrah.*

Rajaz: (الرجز) Name of poetic meter.

Raj'ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm**:** (الرجم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

Rak'ah**:** (الركعة) (pl. *Raka'āt*) Literally, 'a bowing,' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān**:** (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal**:** (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy**:** (الرمي) The throwing of pebbles at the pillars (*Jimār*) at Mina.

Rāsul-Māl**:** (رأس المال) Capital invested in *Mudārabah* or *Musharakah*.

Rasūl**:** (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ān. From within the list, the Qur'ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhîm (Abraham), Mūsa (Moses), 'Eisa (Jesus), and Muhammad ﷺ. See *Nabî*.

Ratl**:** (الرطل) Measurement equal to half a seer or a liter. See *Qullah*.

Rāwi**:** (الراوي) A narrator. In *Hadîth* literature, it means the narrator of *Ahādîth*.

Rāyah**:** (الراية) A flag, it is bigger than *Liwā'* (standard).

Ribā**:** (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribā* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribā Nasî'ah* (ربا النسيئة) - taking interest on loaned money. 2. *Ribā Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Āl Imrān* (3:130).

Ribāt**:** (الرباط) Guarding Muslim frontier. Guarding the boundaries of

Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

Ridā': (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikāz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risālah: (الرسالة) Regarding *Hadîth* compilations: collection of *Ahādîth* dealing with a particular topic.

Riwāyah: (الرواية) Narration.

Riyā: (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

Riyādul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rūhullāh: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh's House (*Baytullāh*), (ii) Allāh's Messenger; (iii) Allāh's slave (*'Abdullāh*); (iv) Allāh's spirit (*Rūhullāh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge (*'Ilmullāh*); (ii) Allāh's Life (*Hayātullah*); (iii) Allāh's Statement (*Kalāmullāh*); (iv) Allāh's Self (*Dhātullāh*) etc.

Rūhul-Qudus: (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibra'il) عليه السلام.

Rukn: (الركن) (pl. *Arkān*) Pillar, basic article.

Rukū': (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajzā'*, sing. *Juz'*), and each *Juz'* consists

usually of sixteen *Rukū'*.

Ruqbā : (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah : (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sūrat Al-Fātihah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Rushd : (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab : (الرطب) Ripe dates, opposite of *Busr*.

Sā' : (الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sā'* of Al-Madînah was equal to about two and a half kilograms

Sabā : (الصبا) Easterly wind.

As-Sab'ah : (السبعة) The seven compilers of *Ahādîth - Bukhārî, Muslim, Abū Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.*

Saba' or ***Sheba :*** (سبأ) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See *Sābi'ūn* or Sabean)

As-Sab'ul-Mathānî : (السبع المثاني) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fātihah.*

Sabāhāh : (صباحاه) An exclamation indicating an appeal for help.

As-Sabt : (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah 7, Al-A'rāf.*

Sābi' : (الصابىء) (pl. Sābians) Those who change their religion.

Sābiqūn : (السابقون) See *Muqarrabūn*.

As-Sābiqūnal-Awwalūn : The first forerunners in the faith.

Sābirūn : (الصابرون) People who are patient and steadfast.

Sābi'ūn or ***Sabean :*** (الصابئون) Of or pertaining to Saba, an inhabitant of Saba

or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems.The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'ā'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lā Ilāha ill allāh* (none has the right to be worshipped but Allāh) and used to read *Zabūr* (The Psalms of the *Sābi'ūns*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violance, and thankfulness to God in happiness, success and chievement.

Sa'dān **:** (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

Sadāq **:** (الصداق) This word has the same meaning as *Mahr*.

Sadaqah **:** (الصدقة) Literally, 'righteousness.' This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakāh*, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr **:** (صدقة الفطر) Refers to the charity that is given on or prior to the day of *'Eidul-Fitr*.

Sadūq **:** (الصدوق) Truthful.

As-Safā wal-Marwah **:** (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harām* (the Great Sacred Mosque) to the east. One who performs *'Umrah* and *Hajj* should walk seven times between these two mountains and that is called *Sa'y*. These are referred to in the Qur'ān as one of the symbols of Allāh. See *Al-Baqarah* (2).

Safar **:** (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghîrah : (الصغيرة) A child or minor girl underage.

Sahābah : (الصحابة) (sing. *Sahābî*)A term meaning 'companions,' commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahābah's* piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Ahādîth* in the years following his death.

Sahbā': (صهباء) A place near Khaybar.

Sāhibul-Māl : (صاحب المال) (pl. *Ashābul-Māl*) (also, *Rabbul-Māl*) The financier in the *Mudārabah* form of partnership agreement. provides the finance while the *Mudārib* provides the entrepreneurship and management. There can be many *Ashābul-Māl* and *Mudāribs* in a given *Mudādrabah* agreement.

Sahîfah : (الصحيفة) A page or manuscript. Collection of *Ahādîth* by a Companion.

Sahîhayn : (الصحيحين) The Twins. The two most authentic books of *Ahādîth– Sahîh Al-Bukhārî* and *Sahîh Muslim.*

Sahîh Al-Bukhārî : A book of *Ahādîth* compiled by Imām Bukhārî.

Sahîh Muslim : A book of *Ahādîth* compiled by Imām Muslim.

Sahūr : (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadān. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah.*

Sahw : (السهو) Forgetting (here it means forgetting how many *Rak'āt* a person has prayed in which case he should perform two prostrations of *Sahw*).

Sā'imah : (السائمة) A flock of about one hundred grazing animals.

Sā'ibah : (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'ān 5:103)

Sayhah : (الصيحة) Torment-awful cry.

Sayhān wa Jayhān : (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhūn* and *Jayhūn* that are in the territory of Khurasan. (*Mu'jam Al-Buldān* of Baladharî, 2/227, 3/333). Some maintain that *Sayhūn* is in India and *Jayhūn* in *Khurasān*. Furāt (Euphrates) flows from Turkey

through Syria and Iraq and joins Tigris to form *Shati'ul-Arab*, and Nil (Nile) is the well-known river in Egypt.

Sayyi'ah : (السيئة) (pl. *Saiyy'āt*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Hadîth,* if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah : (السجدة) (pl. *Sujūd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn*.

As-Sajdah : (السجدة)

Sūrah 32 of the Qur'ān.

Sajdatus-Sahw : (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakînah : (السكينة) Tranquility, calmness, peace and reassurance etc.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلف) Predecessers, ancesters, forefathers, ascendants.

Salam : (السلم) Synonym of *Salaf.*

Salām : (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of '*As-Salāmu 'Alaykum wa Rahmatullāh*' which denotes the end of the prayer.

Salāt: (الصلاة) Prayers. *Salāt* is a spiritual relationship and communication between the creature and his Creator. *Salāt* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *'Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *'Ishā'* (night prayer); late evening till late at night. Consult a prayer man-

ual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salāt*, a Muslim has to have ablution (*Wudū'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salāt*.

Salāt: (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'ā*). So *Salāt* (the act of sending the blessings) is not to be confused with *Salāt* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhîm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhîm, You are indeed Praiseworthy, Most Glorious." Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

Salātul-Awwābîn: (صلاة الأوابين) It is another name for *Salātud-Duhā*, that is prayer after sunrise.

Salātud-Duhā: (صلاة الضحى) That is optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhārah*.

Salātul-Istisqā': (صلاة الاستسقاء) Prayer for rain.

Salātul-Janāzah: (صلاة الجنازة) Funeral prayer *in absentia*. The prayer is done in standing position only and consist of four *Takbîrs*: 1. After the first *Takbîr*, recite *Al-Fātihah*. 2. After the second *Takbîr*, recite *Tashahhud* and *As-Salātul-Ibrāhîmiyyah*. 3. After the third *Takbîr*, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth *Takbîr*, finish the prayer by uttering *As-Salāmu 'Alaykum* while turning to the right.

Salātul-Jam': (صلاة الجمع) Combined prayer.

Salātul-Jamā'ah: (صلاة الجماعة) Congregational prayer.

As-Salātul-Jāmi'ah: (الصلاة الجامعة) Prayer is about to begin.

Salātul-Jumu'ah: (صلاة الجمعة) Friday prayer. See *Jumu'ah*.

Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see *Sūrat An-Nisā'* 4:102.

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātut-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salātut-Tasbîh: (صلاة التسبيح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. *'Amal Sālih*, honorable or righteous action, is often combined in the Qur'ān with *Imān* and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

Sami'allāhu Liman Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سناه) Means 'good' in the Ethiopian language.

Sannūt: (السنُّوت) Fennel or aniseed.

Saqîfah: (السقيفة) A shelter with a roof. The Companions of the Prophet ﷺ met in a *Saqîfah* in Al-Madînah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

Sarf: (الصرف) Exchange. (Neither *Sarf* nor *'Adl* means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (سَرِف) A place six miles away from Makkah.

Sariyyah: (السرية) A small army sent by Prophet Muhammad ﷺ for *Jihād*, in which he did not personally take part.

Satr: (ستر) Means 'cover, shield'. And it refers to that area of the body that has to be covered. It is also referred to as the *'Awrah.*

Sawm: (الصوم) (pl. *Siyām*) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

Sawād A'zam: (السواد الأعظم) The great majority.

Sawîq: (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y: (السعي) The going for seven times between the mountains of Safā and Marwah in Makkah during the performance of *Hajj* and *'Umrah.* It is done to symbolize Hajar's search for water for her son Ismā'il.

Sā'î: (الساعي) The person responsible for collecting the *Zakāt* is sometimes called *Sā'î.*

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See *Qurayshî.*

Sayyid: (السيد) Leader or chief.

Sayyidî: (سيدي) My master.

Sayyidul-Istighfār: (سيد الاستغفار) The Master Supplication for forgiveness.

Sha'ā'irullāh: (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Sha'bān: (شعبان) The eighth month of the Islamic calendar.

Shāfi'î: (شافعي) Islamic school of law founded by Imām Shāfi'i. Followers of this school are known as the Shāfi'î.

Shahādah: (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lā ilāha illallāh Muhammadur-Rasūlullāh* (I testify that none has the

right to be worshipped but Allāh and I testify that Muhammad is the Messenger of Allāh). A person must recite the *Shahādah* to convert to Islam. The *Shahādah* constitutes the first of the 'five pillars' of Islam.

Shahîd: (الشهيد) (pl. *Shuhadā'*) A martyr. Someone who dies in the way of Allāh.

Shāhid: (الشاهد) A witness.

Shaikh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tarîqahs* (spiritual orders or groups).

Shaitān: (الشيطان) (pl. *Shayātîn*) Satan, the enemy of mankind and the source of evil in the world. See *Iblîs*.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madînah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشملة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Sharî'ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharî'ah* is the totality of of Allāh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharî'ah* is based upon the Qur'ān and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musāhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā': (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shî'ah: (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shî'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of

Imām (leader). The largest group in Shi'ism believes that 'Ali was the first of twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharî'ah* (Islamic law), used by Shî'i religious scholars to derive legislation and issue religious opinions. So, a *Shî'ah* is a follower of the twelve Imāms. Shî'ah Muslims may be found in Iran, Iraq, Afghānistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

***Shi'b*:** (الشعب) A narrow pass.

***Shighār*:** (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

***Shiqāq*:** (الشقاق) Difference between husband and wife.

***Shirāk*:** (الشراك) A leather strap.

***Shirk*:** (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur'ān. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

***Shirkah*:** (الشركة) Partnership between two or more persons, whereby unlike *Mudārabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

***Shirkah 'Āmmah*:** (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

***Shirkatul-Amwāl*:** (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *'Inān* or *Mufāwadah*.

***Shirkatul-'Aqd*:** (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

***Shirkatul-'Inān*:** (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

***Shirkatul-Jabr*:** (شركة الجبر) Mandatory co-ownership created by an act of

law, like inheritance.

Shirkah khāssah: (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis: (شركة المفالس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness: see *Shirkatul-Wujūh.*

Shirkah Mufāwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh: (شركة الوجوه) Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type *'Inān* or *Mufāwadah.*

Shirkatuz-Zimām: (شركة الزمام) It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafî *Shirkatul-Wujūh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shuf'ah: (الشفعة) Pre-emption.

Shukūk: (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shurāt: (الشراة) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السبتية) (pair *Sibtiyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

Siddîq wa Siddîqūn: (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddîq: (الصديق) Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appelation as-Sadîq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahā: (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and

beyond which no created being may pass. See *An-Najm* (53:14-18).

Siffîn: (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sihāh Sittah: (الصحاح الستة) The term *As-Sihāh us-Sittah* (The Sound Six authentic collections of *Ahādîth*), is used for the compilations done by Imāms and Scholars named, Bukhārî, Muslim, Tirmidhi, Nasa'i, Abu Dāwud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihāq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjîn: (السجين) It is a 'prison' where the records of the evildoers are kept. See *Al-Mutaffifîn* (83:7-9).

Sin-nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin-nut-Tamîz: (سن التميز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanîfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā': (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sîrah: (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sîrah*. The famous collections of the *Sîrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahîq Al-Makhtūm* in many languages is very famous. The *Sîrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sirāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sirātul-Mustaqîm: (الصراط المستقيم) 'The straight path,' the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ān. The path that leads to Paradise.

Sirri Salāt: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and *'Asr*.

Sirwāl: (السروال) (pl. *Sarāwîl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk: (السواك) A piece of a root of a tree called *Arāk,* used as a tooth stick. Also called a *Miswāk*.

Subh Sādiq: (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

Subhānallāh: (سبحان الله) To esteem Allāh by saying 'Glorified is Allāh' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhānahu wa Ta'ālā: (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is:Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are:*'Azza wa Jalla*: 'He is the Mighty and the Majestic'; *Jalla Jalāluhu*: 'He is the Exalted Majestic.'

Suffah: (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madînah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfi: (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tarîqahs*.

Sufism: (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved

through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an 'inward' path of communion with God, complementing the *Sharî'ah*, or 'outward' religious law.

Sufrah : (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

Suhuf : (الصحف) pages or manuscripts.

Suhūliyyah : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhūr : (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadān to begin fasting.

Sujūd : (السجود) See *Sajdah.*

Sunan : (السنن) Collection of *Ahādîth* only containing legal traditions (*Ahādîthul-Ahkām*).

Sundus : (السندس) A kind of silk cloth.

Sunnah : (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahādîth* are reports on the *Sunnah.* The two major legal sources of jurisprudence in Islam are the Qur'ān and the *Sunnah.* The *Sunnah* may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

As-Sunnat-ut-Taqrîriyyah : (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or ***Mustahabb***: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhān). See *Mustahabb.*

Sunnah : (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah.*

Sunnah Mu'akkadah : (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

***Sunnah Ghayr Mu'akkadah* :** (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

***Sunnî* :** (السنى) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,' and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

***Sūrah* :** (السورة) A distinct chapter of the Qur'ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a *Sūrah* is called an *Āyah*. The Qur'ān is comprised of 114 *Sūrahs* of varying lengths. Each *Sūrah* in the Qur'ān is named from some subject or word that is particularly striking in that chapter..

***Sutrah* :** (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

***Tābah* :** (الطابة) Madinatun-Nabî (City of the Prophet), Madînah Munawarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madînah. See *Al-Madînah.*

***Tabî'* :** (تبيع) A male two-year-old cattle, cow or ox (entered its second year).

***Tabî'ah* :** (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

***Tābi'ūn* :** (التابعون) (sing. *Tābi'ī*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

***Tabūk* :** (تبوك) A well-known town about 700 kilometers north of Al-Madînah.

***Tadbîr* :** (التدبير) About freeing a slave.

***Tadlîs* :** (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadîth* no. 35, *Ibn Mājah*, collected by Ahmad from *Hadîth* of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

***Tafsîr*:** (التفسير) Any kind of explanation, but especially a commentary on the

Qur'ān. Translations of the Qur'ān from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur'ān, since only the original Arabic text actually constitutes the content of the Qur'ān.

Tāghūt: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be *Tāghuts*. So, the word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as *Tāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهجد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between *'Isha'* and *Fajr.*

Tahārah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تحية المسجد) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū': (تحية الوضوء) Two *Rak'at Sunnat* offered as greetings of the *Wudū'*.

Tahlîl: (التهليل) Assertion of the Oneness by saying *Lā ilāha illallāh* (None has the right to be worshipped but Allāh).

Tahlîl: (التحليل) Saying *As-Salāmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmîd: (التحميد) Praising Allāh by saying *Al-Hamdulillāh* (the praise is for Allāh).

nights of Ramadān. These may be performed individually or in congregation.

Taribat Yamînuka: (تربت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarjî':(الترجيع) Repetition of recitation (especially in *Adhān*)

Tartîl: (الترتيل) Measured recitation of the Qur'ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ān is not among us." (*Abū Dāwūd*).

Tasbîh: (التسبيح) Glorification, saying *Subhānallāh*, Praise, saying *Al-Hamdu Lillāh*, and magnification, saying *Allāhu Akbar*. A rosary that is used to glorify Allāh è is also called a *Tasbîh*.

Tashah-hud: (التشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger."

Tashbîh: (التشبيه) Ascription of human characteristics to Allāh.

Tashmît: (التشميت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

Taslîm: (التسليم) Salutations or greetings, saying of *Salām–As-Salāmu 'Alaykum.* On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salāmu 'Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslîm*.

Tasmiyyah: (التسمية) Giving a name, nomination. A title given to the Basmalah.

Ta'tîl: (التعطيل) Denying all attributes of Allāh.

Tathwîb: (التثويب) Saying of *As-Salātu khaîrum-minan-Nawm* (The prayer is better than sleep) in the *Adhān* for *Fajr* prayers.

Tawhîd: (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhîdur-Rubūbiyyah*: (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; *Tawhîdul-Ulūhiyyah*: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from

the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh. (C) Oneness of the Names and the Qualities of Allāh: *Tawhîdul-Asmā' was-Sifāt*: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karîm*; (iii) we must confirm Allāh's all qualifications which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allāh is present over His Throne as mentioned in the Qur'ān. (V. 20:5): "The Most Beneficent (i.e., Allāh) *Istawā* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafāt (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhātihi*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ān, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allāh is over their hands.": (V. 48:10). This confirms two Hands for Allāh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhîd* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). It is also essential to follow Allāh's Messenger Muhammad ﷺ: *Wujūbul-Ittibā'* and it is a part of *Tawhîdul-Ulūhîyyah.* This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ". [See the Qur'ān (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التوبة) Repentence, turning to Allāh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawāf: (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and *'Umrah*. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqām Ibrāhîm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawāf* of any other place irrespective of how sacred it may be.

Tawāful-Ifādah : (طواف الإفاضة) The circumambulation of the *Ka'bah* by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This *Tawāf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawāfuz-Ziyārah.*

Tawāf ul-Qudūm : (طواف القدوم) The 'Arrival *Tawāf*', the *Tawāf* of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and *'Umrah.*

Tawāful-Wadā' :(طواف الوداع) The 'Farewell *Tawāf*'The *Tawāf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah : (طواف الزيارة) See *Tawāful-Ifādah.*

Tawrāh : (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses ﷺ thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ān, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Tā'wīl : (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'wīdh : (التعويذ) An amulet that is generally suspended around the neck.

Tayālisah : (الطيالسة) (sing. *Taylasān*) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum : (التيمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudū'* and *Ghusl.* As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudū*)' and *Ghusl* (in case of *Janābah* etc.) See *Sahīh Al-Bukhārī,* Vol. 1, *Hadīth* No. 334 and 340.

Tayyibāt : (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakāt*, alms, etc. (See *Salawāt* also)

Ta'zīr : (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah : (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalāthah : (الثلاثة) The three compilers of *Ahādîth* - Abū Dāwud, Nasā'i, Tirmidhi.

Thanî or Thaniyyah : (الثني أو الثنية) Those having two teeth. See *Musinnah.*

Thaniyyah : (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadā' : (ثنية الوداع) A place near Al-Madînah.

Thajj : (الثج) Performing the sacrifice on camels.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thawb : (الثوب) Garment.

Thawr : (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawāb : (الثواب) Reward of a good deed is a Divine blessing.

Thayyib : (الثيب) A non-virgin married or previously married woman.

Thiqah : (الثقة) Trustworthy.

Thunyā : (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tijārah : (التجارة) Trade. Act of buying and selling.

Tilā' : (الطلاء) A kind of alcohalic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah : (التولة) Charms.

Tiyarah : (الطيرة) Drawing an evil omen from birds etc..

Tubbān : (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqā' : (الطلقاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr : (الطور) A mountain.

Turbah : (التربة) Earth, especially from the shrines of the Imāms, on which Shi'ahs place their heads during *Sajdah.*

Turs : (الترس) A kind of shield.

Udhiyah : (الأضحية) Sacrifice (on *'Eidul-Adhā*).

Uhud : (أحد) A well-known mountain in Al-Madînah. One of the great battles

in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

'Ulamā': (العلماء) See *'Ālim*.

Ūlul-Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (الألوة) They say it is a Persian word for *'Ud* (aloeswood).

Ummah: (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ān refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummî: (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minîn: (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sūrah* 33 *Āyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. *Ummahātul-Awlād*) A slave woman who begets a child for her master.

***'Umrā*:** (العمرى) See *Nihal*.

'Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrām*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrām*, *Tawāf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahîh Al-Bukhārî,* Vol. 3, Page 1)

Umratul-Qadā': (عمرة القضاء) Making up for the missed *'Umrah*. The fulfilled *'Umrah*-the *'Umrah* that the Prophet ﷺ performed in the seventh year after *Hijrah,* which he intended to do in the sixth year but the Quraysh disbelievers

had not allowed him to complete.

***Ūqiyyah*:** (أوقية) (pl. *Awāq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One *Ūqiyyah* is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awāq*)

***'Urbān*:** (العربان) *Urbān* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

***'Urfut*:** (العرفط) The tree which produces *Maghāfīr.*

***'Usfur*:** (العصفر) Safflower.

***'Ushr*:** (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakāh*, mainly for the benefit of the poor and the needy. (See *Sahîh Al-Bukhārî,* Vol. 2, *Hadîth* No. 560)

***Al-'Usrah*:** (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

***Usūlud-Dîn*:** (أصول الدين) The principles of Islam.

***'Uzzā*:** (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafān tribe.in the religion of the pre-Islamic Arabs during the days of *Jāhiliyyah.*

***Wa 'Alaykumus-Salām*:** (وعليكم السلام) 'And on you be peace.' The reply to the Muslim greeting of '*As-Salāmu 'Alaykum*' (peace be on you).

***Wadî'ah*:** (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

***Wafāt*:** (الوفاة) The death of a person.

***Wahy*:** (الوحي) It refers to Revelation that consists of communicating God's Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur'ān of which even the words are from God.

***Wahy Ghayr Matlū*:** (الوحي غير المتلو) Revelation unrecited.

***Wahy Matlū*:** (الوحي المتلو) Revelation recited.

***Wayhaka*:** (ويحك) May Allāh be merciful to you.

***Waylaka*:** (ويلك) 'Woe upon you!'

Wājib : (الواجب) (pl. *Wājibāt*) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wājib* without any valid reason makes one a *Fāsiq* and entails punishment. Imām Abū Hanîfah makes *Wājib* a separate category between the *Fard* and the *Mubāh*.

Al-Wakālatul Mutlaqah : (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakîl : (الوكيل) A person who is an authorized repesentative or proxy. Also can mean lawyer in Urdu.

Walā' : (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walî : (الولي) (pl. *Awliyā'*) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah : (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walîmah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf : (الوقف) Endowment.Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars : (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah : (الورسية) A cloth dyed with *Wars*.

Wasāyā : (الوصايا) Wills or testaments.

Wāshimāt : (الواشمات) The women who do the job of tattoo marking.

Al-Wāsil : (الواصل) One who keeps good relations with his kith and kin.

Wāsilah : (الواصلة) The women who affixes hair extensions.

Wasîlah : (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah **:** (الوسمة) A plant used for dyeing hair (*Katam*).

Wasq **:** (الوسق) (plural *Awsāq* or *Awsuq)* A volume measure equal to 60 *Sā's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms,]

Wisāl **:** (الوصال) Fasting for more than one day continuously.

Witr **:** (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudū' **:** (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū'* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum*, which involves symbolically touching clean earth, may be substituted.

Yā'jūj wa Mā'jūj **:** (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and *Ahādîth* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ān, *Al-Anbiyā'* (21:96), *Sahîh Muslim, Kitābul-Fitan wa Ashrāt us-Sā'ah*]

Yakhsifān **:** (يخسفان) Eclipse.

Yalamlam **:** (يلملم) The *Mîqāt* of the people of Yemen.

Yamāmah **:** (اليمامة) A place in Saudi Arabia towards Najd.

Yaqîn **:** (اليقين) Perfect absolute Faith.

Ya'qūb **:** (يعقوب) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Yarmūk **:** (اليرموك) A place in Shām.

Yathrib **:** (يثرب) See Al-Madînah.

Yawmud-Dār **:** (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmān in his house and murdered him.

Yawmud-Dîn : (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah : (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr : (يوم النفر) The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina. See *Nafr*.

Yawmun-Nahr : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru'ūs: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eidul-Adhā*).

Yawmut-Tarwiyah : (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf : (يوسف) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Zabūr : (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwud ﷺ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw : (الزهو) Unripe dates that have begun to ripen.

Zakariyyā: (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt : (الزكاة) One of the five pillars of Islam is *Zakāt*, which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakāt*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh, and for those who are to collect it. The *Zakāt* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakāt* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For ex-

ample, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahîh Al-Bukhârî,* Vol. 2, Book of *Zakât* (24)]

Zakâtul-Fitr: (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of *'Eidul-Fitr* (See *Sahîh Al-Bukhârî,* Vol. 2, The Book of *Zakâtul-Fitr,* Page No. 339).

Zakâtul-Hubûb: (زكاة الحبوب) *Zakât* of grain/corn.

Zakâtul-Ma'din: (زكاة المعدن) *Zakât* of minerals.

Zakâtur-Rikâz: (زكاة الركاز) *Zakât* of treasure or precious stones.

Zâlim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harâm near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanâdiqah: (الزنادقة) Atheists.

Zanjabîl: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ân, *Al-Insân* (76:17).

Zaqqûm: (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ân, *Al-Isrâ'* (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihâr: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ân, *Al-Ahzâb* (33:4), *Al-Mujâdilah* (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindîq: (الزنديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ân and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyârah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm : (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.

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